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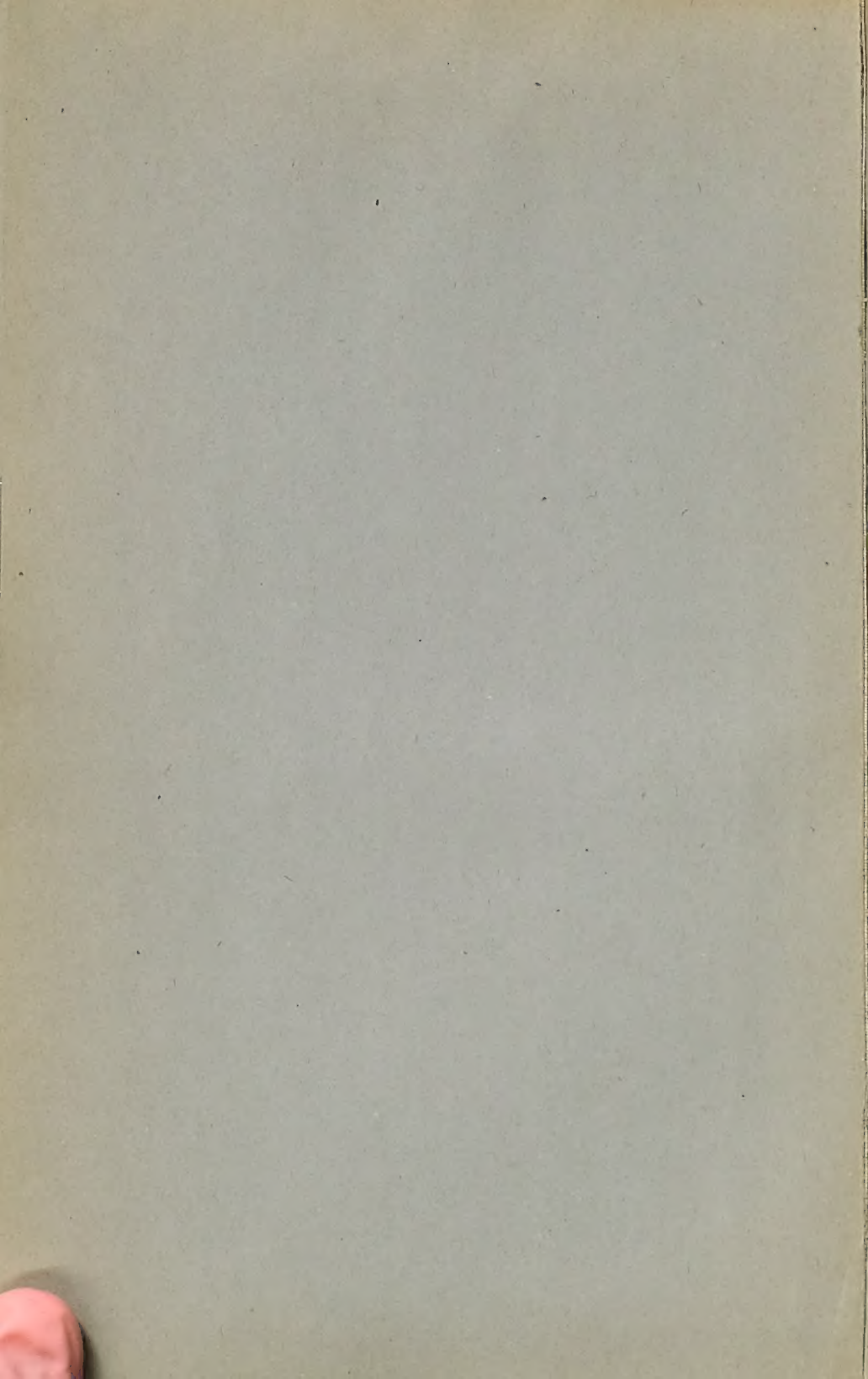
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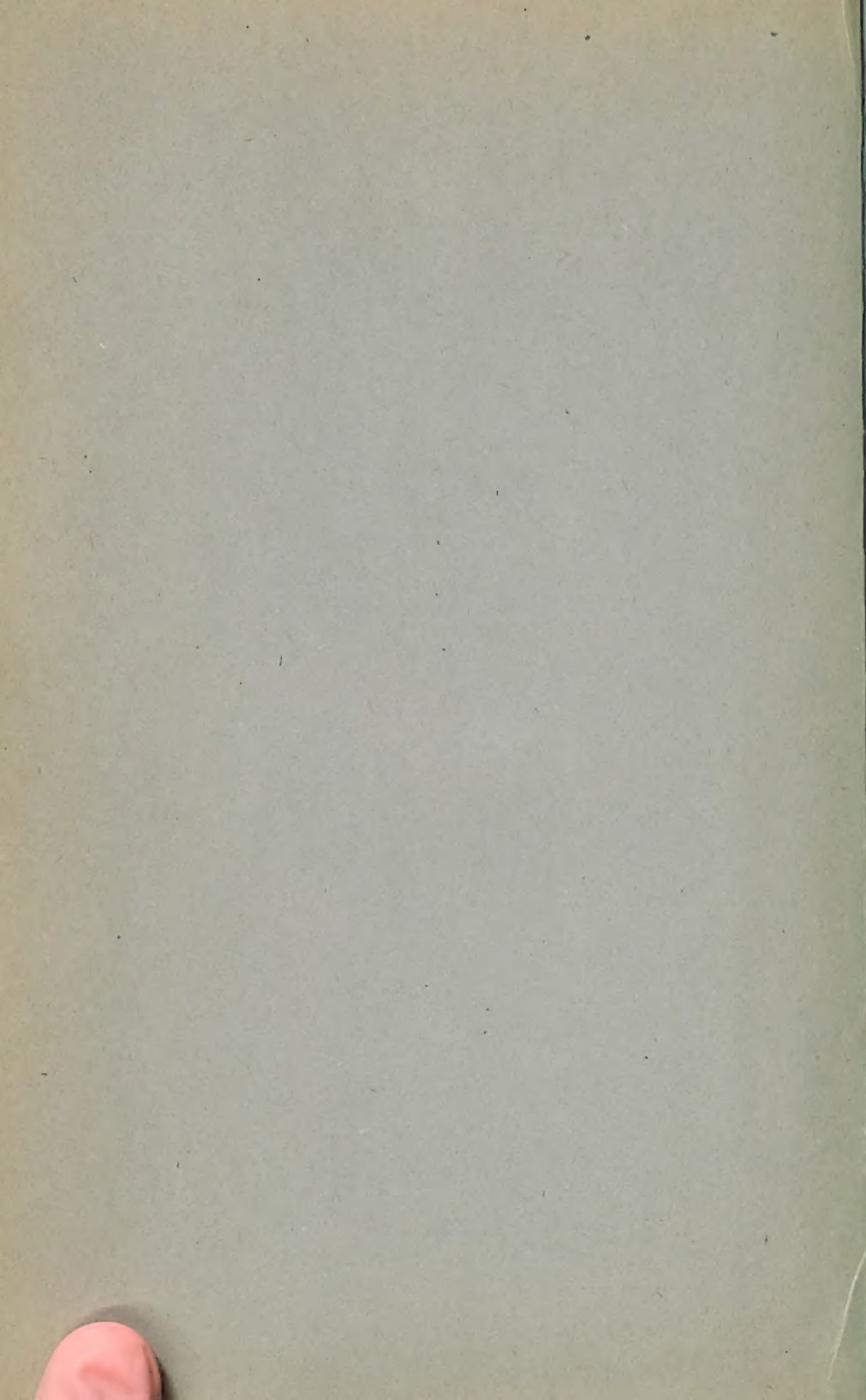
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WITH INTRODUCTION AND GLOSSARIAL INDEX

BY DR. J. KAIL.

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PART I.
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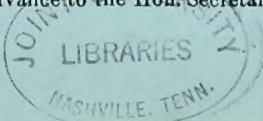
THE Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the *Extra Series*.

During the thirty-nine years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crossed 'Union Bank of London,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.



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The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26 and 33. Prof. Skeat has finished *Partenay*; Dr. McKnight of Ohio *King Horn* and *Floris and Blanchefleur*; and Dr. Furnivall his *Political, Religious and Love Poems* and *Myrc's Duties of a Parish Priest*. Dr. Otto Glanung has undertaken *Seinte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, but will be also issued to all the present Members.

July 1904. The Original-Series Texts for 1903 were: No. 122, Part II of *The Laud MS. Troy-Book*, edited from the unique Laud MS. 595 by Dr. J. E. Wulging; and No. 123, Part II of Robert of Brunne's *Handlyng Synne*, and its French original, ed. by Dr. F. J. Furnivall.

The Extra-Series Texts for 1903 are to be: No. LXXXVIII, *Le Morte Arthur*, in 8-line stanzas, re-edited from the unique MS. Harl. 2252, by Prof. J. Douglas Bruce (issued), No. LXXXIX, *Lydgate's Reason and Sensuality*, edited by Dr. Ernst Sieper, Part II, and *English Fragments from Latin Medieval Service-Books*, edited, and given to the Society, by Mr. Henry Littlehales.

The Original-Series Texts for 1904 will be No. 124, t. Hen. V, *Twenty-six Political and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail, and No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book will show the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and will help our members to realize the church-life of its time. The third Text will be Part I of *An Alphabet of Tales*, a very interesting collection, englished in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum* by Etienne de Bésançon, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; the above-named three texts are now ready for issue. Those for 1905 and 1906 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England* to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englished Capitula of Bp. Theodulf. The *Coventry Leet Book* is being copied for the Society by Miss M. Dormer Harris—helped by a contribution from the Common Council of the City,—and will be published by the Society (Miss Harris editing), as its contribution to our knowledge of the provincial city life of the 15th century.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

The Extra-Series Texts for 1904 will be chosen from Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Loecek; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Dr. E. A. Kock's edition of *Lovelich's Merlin* from the unique MS. in Corpus Christi Coll., Cambridge; the *Macro Plays*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare*; Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englished Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India);

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and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soule*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,² a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.³ A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:⁴ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,⁵ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.⁶ By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

¹ He was born about 1295. See Abbé GOUJER's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

² The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

³ These 3 MSS. have not yet been collated, but are believed to be all of the same version.

⁴ Another MS. is in the Pepys Library.

⁵ According to Lord Aldenham's MS.

⁶ These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,¹ and Additional 22,937² and 25,594³) are all of the First Version.

Besides his first *Pèlerinage de l'homme* in its two versions, Deguileville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,⁴ at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of additions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisier's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the *Pilgrimage* of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopaedia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,⁵ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwele*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einkenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof.

¹ 15th cent., containing only the *Vie humaine*.

² 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

³ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.

⁴ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damned souls, fires, angels &c.

⁵ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi,

Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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Twenty-Six
Political and other Poems

FROM THE OXFORD MSS.

DIGBY 102 AND DOUCE 322.

PART I.

Early English Text Society.

Original Series, No. 124.

1904

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(Including 'Petty Job')

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EDITED,
WITH INTRODUCTION AND GLOSSARIAL INDEX,

By DR. J. KAIL.

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INTRODUCTION.

THE first twenty-four poems of the present volume are preserved in the Digby MS. 102, of the Bodleian. This MS., a parchment codex of the 15th century, contains: 1. W. Langland's Vision concerning Piers the Ploughman and concerning Dowel, Dobet, and Dobest, leaves 1-97, imperfect at the beginning, commencing in the middle of passus III. The text agrees with the C-text printed by the Rev. W. Skeat. 2. The present poems, composed in the first quarter of the 15th century, leaves 98-127. 3. A metrical paraphrase of the seven Penitential Psalms by Richard of Maydestone, leaves 128-135. 4. The debate of the Body and the Soul, leaves 136-139. The present pieces are written across the page like prose, the divisions of the lines being only marked by little strokes. The titles in red were added at a later time, but probably by the same copyist; the same is the case with the paragraph-marks, alternately red and blue, at the beginning of every stanza, and with the Latin marginal notes which occur on some pages. Leaf 119 was turned over together with leaf 120, and so the titles and the coloured paragraph-marks are missing in the 19th and 20th poems, which stand on leaf 119, back, and on leaf 120.

All twenty-four poems are most probably by the same author. Almost all of them have one and the same religious character. They warn against worldly folly, and praise virtue, always setting a great value on the works of a man, but none on his words. They frequently recommend righteousness for practical reasons. During the turbulent reign of Henry IV., and in the beginning of the French war under Henry V., the poems promise the virtuous, besides the bliss of heaven, success in worldly affairs, riches, power, and good advice. In time of war, the pious may rely on God, for He fights for them, He gives them courage and victory, and beats their enemies with illness, fear, and woe. (II 75; III 76, 85, 95, 109 *et sqq.*; IX 141 *et sqq.*; X 180 *et sqq.*; XI 53 *et sqq.*, 81 *et sqq.*, 91 *et sqq.*; XVII 127.) The wicked are threatened with cowardice,

viii *The Poems are democratic, and denounce all Wrong-doing.*

dread, strife, and defeat (II 73 *et sqq.*; III 75, 77; IV 195 *et sqq.*; XI 84; XIII 86).

Further, the pieces show one and the same democratic tendency. They declare the Commons to be the most important of all estates; the Commons make a kingdom (III 99 *et sqq.*), they support the honour of the lords and of the church, they are the ornament of the king's crown (XII 141 *et sqq.*); to stand with them, is the highest charity, which God alone can reward (XIII 33 *et sqq.*). The poems strive also to protect the lower ranks against the encroachments of the lords and officers, especially against the injustice of the judges. The laws had already been very badly executed in the last years of Edward III.; under Richard II. they lost the rest of their power; and it was long before Henry IV. succeeded in restoring them to their former authority. In his reign, too, the judges, instead of binding themselves to the old laws and statutes, took bribes, and were led by favour and self-interest; and the nobility often used oppression against the inferior classes, and took their property with wrong. The present pieces call upon the judges to be just, and not to sell their judgments for money (I 153 *et sqq.*; III 12; IX 57 *et sqq.*; XVIII 180). Officers are warned that the people belong to God, and that He has ordered them to govern it after right and reason, and without selfishness (I 17 *et sqq.*; III 129 *et sqq.*; XIII 51 *et sqq.*). The nobility are reminded that they will have to account for everything they possess, and for the means by which they got it; therefore, they are exhorted to let everybody have his due, and to restore to the poor the goods of which they have robbed them surreptitiously (I 25 *et sqq.*, 33, 117; VII 81 *et sqq.*; VIII 3 *et sqq.*; X 197 *et sqq.*; XI 42; XIV 59, 66; XVII 83 *et sqq.*; XIX 37, 58 *et sqq.*; 149 *et sqq.*).

The poems aim also at such persons as injure the people indirectly by defacing truth, by flattering the king and the lords, and by misleading them, by their counsel, to bad actions. They contain many a line in defence of truth, and to the suppression of falsehood. They like to represent Truth and Falsehood as persons always persecuting and fighting each other (IV 12, 113; XII 67 *et sqq.* 73; XIII 30, 100, 103 *et sqq.*). Truth never retires cowardly (III 5; IV 157; XII 74), for God sends His champion Vengeance to his help (IV 115, 117 *et sqq.*; XII 77 *et sqq.*; XIII 85 *et sqq.*). Truth cannot be entirely subdued; he always appears again, and speaks before the whole people (IV 97-104; XII 76; XIII 59). Many of these pieces caution against those who, practising sycophancy, sow discord between the

sovereign and the people. Men of the highest ranks should not listen to the wicked counsels of such vicious folk, which may destroy a whole kingdom, but rather follow the wholesome advice of true men (I 60; III 81 *et sq.*; IV 73 *et sqq.*, 145 *et sqq.*; V 1 *et sqq.*; XVI 7 *et sq.* 51; XXIV 405 *et sq.*). Nobles ought to support the poor and virtuous, instead of promoting unworthy and needless people (IV 169 *et sqq.*; V 41 *et sqq.*; VII 65 *et sqq.*; XIV 85; XXI 38, 122).

Likewise, the present pieces are not blind to the abuses of the clergy, both parish-priests and monks, but frequently inveigh against them in sharp words. They resent the covetousness of the priests (VIII 25 *et sqq.*; XIV 25 *et sqq.* 81), their neglectfulness of duty (VIII 28; IX 161-176; XIII 147-172), and other trespasses (XVIII). But though the poems are not quite free from the ideas of the Reformation, they are by no means by a Lollard, for they never touch the doctrines of the Church; on the contrary, they even defend them, especially such as had been attacked by Wiclif.

Moreover, nearly all the pieces are occasional poems, for which church-ceremonies or festivals, parliamentary transactions, and events of public interest offered the subjects.

Lastly, the style and language show no such difference as would compel us to ascribe the several poems to more than one author.

In some passages the writer addresses the faithful like a clergyman; in others, he speaks like a master of a monastery to his fellow-monks. From this circumstance, as well as from his acquaintance with, and his frequent reference to the Bible, we may infer that the author was a priest, most probably an abbot or a prior. As such he occupied a seat in parliament, and voted with the Commons. This makes us understand his rather detailed knowledge of the proceedings in parliament, and his lively interest in the cause of the Commons. Some of the occurrences he hints at he might know from hearsay; but as he refers to pretty insignificant incidents which took place on the remotest frontiers, and as he sometimes directly mentions parliament, there is no doubt that he was present at its sessions.

By his political persuasion, the author belongs to the south or the south-midland. Whereas in the north, at that time, the influence of the nobility prevails, the south is distinguished by that loyalty to the sovereign, and by that enthusiasm for the rights of the Commons, which are also characteristic of our poet. The few dialectical relics which occur in the poems, render it probable that the writer lived in

the western or in the south-western midland. A.S. *á* generally appears in *o*; twice it is preserved as *a*: *hame* (: shame, name, fame) II 23, *sare* (: bare, spare) X 39. French *u* rhymes with *y*, the i-umlaut of A.S. *u*, and with *i* of A.S. or of French origin: *dure* : *hire*, *sire*, *fire* IX 71; *ruyde* : *byde*, *chyde* *hyde* XXI 25; *refuyse* : *wyse* *mysse* I 100; *nyze* : *bodylye* VI 70; *askuse* : *avyse* IV 81; *use* : *despise* V 33; *refused*, *used* : *devysed*, *despysed* XV 149; *use* : *service*, *auyse*, *wyse* V 42; *used*, *refused* : *auysed*, *is it* XX 123; *use* : *auyse*, *despise*, *wise* XXII 66; *refuse* : *syse*, *unruyse*, *despise*, XXIV 283; *destruyd*; *aspyed*, *tryed*, *gyed* XII 68; *struyze* : *dryze*, *maystry*, *dedely* XXIV 144. In the present tense, the verbal ending of the 2nd pers. is *s* in *has* (: gras, chas, plas) XVII 146, *saues* (: craues, kuaues) XXI 152 *wendys* (: frendys, fendys, schendys) XXIV 97; *st* in *gost* (: ost, cost, most) XXIII 81. The 3rd pers. ends in *s*: *ges*, *sles* (: pes) III 14, 22, etc., twice in *th*: *geþ*, *sleþ* (: deþe, breþe) XXIV 335, 337. As a rule, the plur. has no ending; five times it has *n*: *bene* (: wene, inf.) IV 145; *gon* (: bon, fon, on) XV 37 (: bon, ston, won), XV 51; *sayn* (: agayn, playn, sayn) XX 1; *don* (: shon, bone, wone) XX 142; three times *s*: *preues* (: theues, myscheues, greues) I 125; *releues* (: preues, myscheues, greues) III 103; *countes* (: amountes) IV 235. The *n* of the inf. is only preserved in the following monosyllables: *tan* (: man) VIII 81; *sayn* (agayn, pleyn) XX 5; *gon* (: bon mon, non) XXIII 116. The strong p. p. appears with or without *n*: *tan* (man, bygan, ran) XXIV 227 *sworn*, *born*, *lorn* (: morn) VIII 12, 13, 15; *go* (: mo, so slo) III 119; *forlore* (: restore, store) XVII 88, etc. The plur. of the pers. pron. of the 3rd p. is *he* (the, me, fle) XVII 54, and *pay* (: may, assay, clay) XV 59. Most of the poems are in 8-line stanzas, *abab*, *abab* or *bebe*, Nos. X and XVI are in 14-line stanzas, *abab*, *abab*, *cc ddd c*. Assonances are allowed, and rhymes of singulars and plurals or infinitives, final *n* and *s* being disregarded.

The poems contain allusions to parliamentary transactions and to other affairs, by means of which we are able to fix their dates.

In the parliament of the first year of Henry IV., the Commons requested that everywhere the ablest and most esteemed men should be made justices of the peace, as it had been ordered in the time of Edward III. They complained that many judges got their offices by bribes, and instead of making peace, nourished discord, and used oppression (*Rolls of Parliament*, p. 444, 151). They required the judges to be sworn not to accept presents or gifts of any kind from

anybody, but to content themselves with their fees (*R. P.*, p. 433, 99). Everybody accused of, or imprisoned for, treachery or other offences, should be allowed to apologize, as it was prescribed by the old laws (*R. P.*, p. 442, 144).

The same wrongs as the Commons wished to be redressed are hinted at in the first of the present pieces. The poet warns his hearers against tyranny, secret hate, and self-interest (l. 3). The admonition to make unity where discord prevailed (l. 13), and to make peace between quarrelling parties (l. 161), is no doubt aimed at the justices of the peace, who were accused of stirring hostilities among the people. Moreover, the author inveighs against such judges as take bribes and sell the laws (ll. 68, 156), and he blames those who condemn a man without hearing his apology (l. 153 *sq.*). L. 81 is, I think, an allusion to the pestilence which haunted the western and the northern parts of the country in 1399. In the same parliament, the Commons asked the king to provide against that evil, which still prevailed in the northern districts (*R. P.*, p. 434). The ll. 73 *et sqq.* seem to refer to a conspiracy against Henry IV. About Christmas 1399, six noblemen formed a plot against the life of the King; but their treacherous project being discovered, the conspirators and their followers were put to death, and their quarters carried about in the streets of London, as an example to rebels.

The parliament in the first year of Henry IV. closed on November 19; but since the plot against the King was not detected before Christmas, and as the execution of the conspirators took place in the beginning of January, the first poem is not to be dated before January 1400.

The second piece belongs to the same year, for the third is fixed to the beginning of 1401 by the allusions which it contains to the parliamentary transactions of that year. On January 25 the Commons declared that, as they were deliberating on certain subjects, it might happen that some of them, in order to please the King and to gain his favour, would make him reports of their negotiations before they had come to a determination, and so they might fall under the displeasure of the sovereign; therefore, they asked him not to trust such tale-bearers (*R. P.*, p. 456). At the same time, they warned Henry of the intrigues of the French, who calumniated some loyal lords, in order to bring them into disfavour with the monarch. They explained what great mischief might befall the whole realm if he listened to those slanderers (*ibid.*). On another occasion, they related

that some people had been imprisoned without trial, and dispossessed of their estates by chicanery. They requested that from that time forward nobody should be imprisoned without being put to the question, as was ordered in Magna Charta; and that, if anybody happened to be in prison, he should be tried immediately (*R. P.*, p. 470). On February 21 the Commons reported to the sovereign that the inhabitants of Wales had risen in arms; in England too, especially on the frontier of Wales, tumults were excited against customs and other officials. Those uproars, they said, had been raised because the King had appointed some of his followers to be officers of the natives, which was against the old statutes. Therefore, they asked Henry to examine those old laws, and to order remedies for the suppression of that rebellion, which might hurt the prince and the whole kingdom (*R. P.*, p. 457, 15, 16). On January 25 the Commons declared three things to be indispensable for the good administration of every kingdom, namely, sense, humanity, and riches; the King himself, as well as his counsellors, was well endowed with sense, as everybody knew; to the lords spiritual and temporal and to the chivalry God had granted humanity, a firm will, and great courage; as to riches, the monarch possessed the hearts of his subjects, which were the most precious treasure of a sovereign (*R. P.*, p. 456). On March 15 they compared the states of a kingdom to a trinity, formed by the prince, the lords, and the Commons; as they had learned that some lords entertained quarrels against one another, they asked the monarch to reconcile them, to the benefit of the whole nation (*R. P.*, p. 459, 32).

The three things which, as our poet says, may do great harm in a kingdom, remind us of three grievances of which the Commons complained. By the tale-bearers (l. 17 *et seq.*) we are to understand those slanderers against whom the Commons warned the King. The reproach of corruptibility (l. 25 *et seq.*) falls upon such judges as cause guiltless persons to be imprisoned. The mention of frequent changes of governance, at last (l. 41 *et seq.*) is an allusion to the appointment of new officers in Wales. The author, like the Commons, advises the settlement of those differences by fair means, and says the King should beware of lawless innovations (ll. 55-64). L. 155 puts one in mind of the request of the Commons to make unity between the quarrelling lords. Likewise, lines 113 *et seq.* may be regarded as an allusion to the dissension among the noblemen, and to the frequent rebellions against the King. It was, indeed, the discord among the

English that brought much mischief on their own country. The Welsh profited by the civil commotions to make insurrections; the Scots renewed their incursions into England, and wasted the northern counties (cf. l. 117 *et sq.*); the French intrigued at the English court, and began to trouble the garrison of Calais: so that, about that time, England was in fact everywhere threatened by enemies (cf. l. 115 *et sq.*). Lines 137–144 were written in favour of a statute which was made against the Lollards in 1401. Since King Henry IV. regarded the benevolence of the Church as an excellent means to secure his throne, he engaged the parliament to make a law that everybody convicted of heresy was to be delivered over, by the bishop, to the secular court, and to suffer death by fire. In the enumeration of what makes the treasury of a kingdom, the writer is again influenced by the above-quoted declaration of the Commons. We find here again the wise clergy (l. 68), the courageous chivalry (l. 69 *sq.*), and the advised and valiant king (l. 71 *sq.*).

The 4th poem, ‘*Lerne say wele, say litel or say noȝt,*’ I think originated in 1404. In the *Rolls of Parliament* of that year we read that on February 7 the Commons asked the King to remove from the court four persons who displeased them (*R. P.*, p. 525, 16). The next day they requested the monarch to choose honourable, virtuous, and well-principled men for his courtiers, and to make such arrangements as would please God, and promote the welfare of his subjects (*ibid.*). About the same time, they desired the prince to clear his household of the great number of strangers who used to live there; and they wished that good management should prevail, the costs of which might easily be covered (*R. P.*, p. 527, 26).

In several passages of the fourth piece, the poet inveighs against those people who flatter lords and kings, and persuade them to oppress the poor, and to commit other acts of injustice (ll. 73–96, 145–152, 201–208, 219–224). We don’t know exactly why the Commons desired those four persons to be dismissed; but it is most probable that they misdoubted them to be flatterers and bad counsellors to the sovereign. The favouritism which had flourished under Richard II. was apparently still fresh in memory, and excited suspicion against the courtiers of Henry IV. Lines 137–144 seem to be aimed at the confessor of the King, who was also among the persons to be expelled from the court, and whom they perhaps suspected of taking bribes or passing over the faults of the prince from cowardice. The author agrees with the Commons in laying

stress on the good influence which virtuous men may have on lords (l. 209 *sq.*). In the exhortation to show liberality only to worthy people, and not to support the importunate (ll. 169-176), we may see a hint at the sustenance of the numerous strangers at the court of the monarch.

The next three pieces may be supposed to fall between 1404 and 1408.

No. VIII aims at the worldly and dissolute life of the clergy. The same subject was discussed in the parliament of the seventh and eighth of Henry IV. In one session, the Commons reported that many curates were not resident in their dioceses, but sojourned elsewhere, spoiling and squandering away the property of the Church, neglecting the divine service, and disregarding their own and their parishioners' eternal welfare; they left their cures, in order that they should not be obliged to support their poor and indigent parishioners, setting an ignominious example to every Christian man (*R. P.*, p. 594, 114). Another time, they complained that vicars wrongly exacted tithes, and prosecuted poor labourers who could not pay (*R. P.*, p. 591, 105).

All those trespasses are resented by our author. He rebukes those clergymen who take tithes, but will not teach the people (l. 20); who resign themselves to worldly pleasures (l. 25), and deprive their own souls and those of others of the heavenly bliss (ll. 39, 47). He thinks it better to help poor people with small means, than wrongly to extort large sums from them, and to neglect the care of the souls (ll. 65-72).

IX. The piece 'With God of loue and pes 3e trete' is to be dated 1410, because it contains allusions to the parliament of that year. On March 15 the Commons asked the King to adjourn the sessions till after Easter, since it was desirable that every Christian man should spend that holy time at home, attending the divine service, and doing penance for his sins. In the same parliament, they complained of several cheats which were committed in certain parts of the country. They reported that "Gali-halfpens" were circulating, a bad coin, which they wished to be declared forfeit because it only served to derogate from the King's crown, and to practise gross deceptions on the common people (*R. P.*, p. 644, 68). Further, they reminded the monarch of a law passed in the seventh of Henry IV., according to which the cloth that was made in the western districts of England was to have a certain length and width. There were,

however, people who made it much smaller, and who, to conceal the deceit, folded it so skilfully, that it seemed to have the due size, and that the controlling officers put the seal to the bales without unpacking them (*R. P.*, p. 644, 69). Moreover, the Commons requested that no officer or judge or minister of the King should be allowed to accept presents or bribes from anybody. If any persons happened to be in prison without having been tried, they should be permitted to apologize (*R. P.*, p. 626, 28, 29). An oath should be administered to the judges, openly to do full justice to everybody, without delay, and without regard to contrary orders or charges of anybody (*R. P.*, p. 623, 14). The common laws, statutes, and good institutions made in former times and not repealed, should be kept, and executed according to right and reason, by the judges, officers, and ministers, without encroachments or impediments of any kind (*R. P.*, p. 624, 18). The Commons also repeated their former complaint of the non-residence and other abuses of the clergy. They said that many ministers of the Church, who ought to be resident and to keep hospitality in their dioceses, aiding and supporting all their poor parishioners, were in offices at the court of the King, and in the houses of certain lords; others lived in London, Oxford, Canterbury, or in abbeys and priories, spending little or nothing for good purposes, never caring about their cures nor paying the least attention to their clerical duties (*R. P.*, p. 645, 70). At last, they asked the sovereign to procure remedies against the frequent rebellions and troubles in the kingdom (*R. P.*, p. 624, 17).

The connection of the ninth poem with the above-quoted parliamentary transactions is evident. The piece must have been composed about Easter 1410. From the exhortation to do penance (l. 9), it follows that the holy time mentioned in the first line is Easter, the time of shrift and penance. The author opposes to the parliamentary affairs the negotiations of peace with God, and invites the faithful to clear themselves of their sins. He teaches them himself how to prepare for the sacrament, and how to behave after they have received it. At the same time, he cannot help resenting several disorders identical with, or similar to, those which were talked of in parliament. He reproves people who debase and adulterate the current coin (l. 49), and those who measure with a false ell (l. 52); he warns judges of passing unjust sentences, either for meed or from fear of lords, and he calls on them to let law have its course (ll. 57-72); at last, he charges the clergy with the same

abuses of which the Commons accused them: non-residence, shortcomings, and regardlessness of the poor (ll. 153-176). The admonition of the soldiers to beware of covetousness and cruelty (l. 140) in quenching rebellions, may have been occasioned by the petition of the Commons to remedy the frequent tumults in the kingdom. The soldiers seem to have used violent measures in suppressing uproars. In the same parliament, the Commons even complained of the severity and oppression which the King's officers, when gathering contributions, used against peaceful subjects (*R. P.*, p. 624, 16); still less indulgence and more covetousness was of course to be expected of soldiers fighting rebels.

The next two poems X, XI must have been written, respectively, in 1411 and at Easter 1412.

With No. XII we enter the reign of King Henry V. Henry IV. died on March 20, 1413, and his son was crowned three weeks afterwards, a fortnight before Easter. By the holy time of bliss and joy (l. 4) we are then to understand Easter 1413, for this piece seems to have been written under the impression of the coronation ceremonies, and besides, the poet refers to some incidents which took place about that time. Soon after Henry V.'s accession to the throne, a conspiracy was detected, which threatened to endanger the crown recently placed on the head of the young prince. The leader of the conjurors was one John Wightlock, an ancient groom and yeoman of Richard II., who, with several accomplices, already in the reign of Henry IV., excited tumults in England by spreading rumours that the deposed King Richard was still alive, and would come before long to drive away the usurper. The conspirators entertained a secret correspondence with the King of Scotland, and with the Duke of Albany, who kept in his house one Thomas Ward of Trumpington, a fellow who bore some resemblance to King Richard, and who was, therefore, declared to be the dethroned prince. Wightlock was imprisoned in the Tower and sentenced to death, but he made his escape by the help of a warden. (*Goodwin, History of the Reign of Henry V.* London, 1704, p. 3.)

The conspirators who spread the rumours about Richard II., and who made an attempt on the life of Henry V., are the fools whose wicked plans are to be disconcerted (l. 7). As the poet says (l. 51), no harm had yet been done, the offence having been restricted to those malicious reports, therefore the conspirators were not prosecuted, except Wightlock, whose condemnation may be alluded to in

ll. 90-95. Lines 97 *et seq.* are most probably aimed at the Duke of Albany, who had harboured the individual bearing a resemblance to Richard II. The enemies who would rush in from all sides in case of civil wars (ll. 33-40) are the Scots,—whose King had taken a lively interest in nourishing a tumult in England,—and the French, against whom at that time a little prelude was made to the great war, which afterwards broke out between the two nations. Soon after the death of Henry IV., several hostilities took place by sea and by land, between the French and the English garrison of Calais and other towns. This circumstance induces the author to mention the English territories beyond the sea, on the possession of which he sets such great value (l. 25).—Lines 113-120 apparently refer to the frequent insurrections under the preceding kings.—The allusion to Flanders (l. 85) is founded upon the following historical event. In the reign of Charles VI. of France, Lewis Duke of Orleans, and John Duke of Burgundy and Flanders, the brother and the cousin-german of the King, quarrelled about the leading part in the administration of the kingdom. After long contentions, they resolved at last upon making peace, and swore a solemn oath to keep an eternal friendship. But soon after the faithless Duke of Burgundy caused his rival to be murdered in the streets of Paris (1407). The consequence of that bloody deed was that his enemies desolated his country; and as he openly boasted of his crime, he brought general contempt upon himself.

XIII. In the poem 'Dede is worchyng' two parts are to be discerned, the first of which, ending at l. 104, contains references to several domestic affairs which were talked of in the parliament of Leicester, 1414. The Archbishop of Winchester, the King's uncle and Chancellor of England, choosing for his theme the words "*Posuit cor suum ad leges investigandas*," declared that three reasons had induced the King to summon the parliament: (1) Because he wished the laws of God and of the Church to be strictly observed. (2) As recently many persons had been robbed, even in violation of their safe-conduct, arrangements should be made for a better observation of peace. (3) If it proved necessary, new laws should be enacted to the benefit and profit of the whole nation, especially against rebels, murderers, and other malefactors.—About the assassins mentioned by the Chancellor we learn particulars from the reports of the Commons in the same parliament. They complained of a great many murders, treasons, and robberies, committed by sea and land, and they even

accused subjects of the King of assisting and sheltering the thieves (*R. P.*, p. 22, 23). Further, they said that lately many people had been waylaid by the inhabitants of the franchises of Tyndale, Riddesdale, and Eschamshire bordering on Scotland, and that some fellows of those regions housed Scots, and incited them to surprise people, to take their money, and to drive away their cattle. Moreover, they reported that the Viscount of Riddesdale, either from want of energy or from want of good-will, refused to apply the laws against those offenders (*R. P.*, p. 21, 19).—Lastly they presented a petition, “that fro this tyme foreward, by compleynte of the commons of eny myschief axkyng remedie by mouthe of their Speaker for the Commons other ellys by Petition writen, that ther never be no Lawe made theruppon, and engrosed as Statut and Lawe, nother by addicions nother by diminucions by no manere of terme ne termes, the whiche that sholde chaunge the sentence and the entente axked by the Speker mouthe or the Petition biforessaid yeven up yn writyng by the maner forsaid, withoute assent of the aforessaid Commons” (*R. P.*, 22, 22).—The tenants of Darleton and Ragenell related that Lord Stanhope had surrounded all their fields, meadows, and pasture-grounds with armed bands, so that they had no fructure of them (*R. P.*, p. 29).

The first four lines of the thirteenth piece remind us of the speech of the Chancellor, who also declared the principal object of that parliament to be to amend what was amiss. Our poet does not seem to approve of all the intentions of the government. Above all, he does not expect much good of making new laws (ll. 29–32). In one thing, however, he is of the same opinion as the Chancellor, viz. that great arbitrariness in the interpretation of the laws prevails, and that the existing institutions ought to be observed much better. Especially he declaims against robbers and waylayers, whom he requires to be severely punished (ll. 17–24). From the express call to protect people against those who seize their cattle, and injure their own persons (ll. 53–56) we are to conclude that the writer has in view the wrongs done to the inhabitants of Tyndale and Riddesdale. Lines 57–64, particularly the warning against taking meed (l. 62), refer to the Viscount of Riddesdale, who refused to try the guilty.—The passage promising a great blessing of God to those who stand with the “uncunning” Commons, and who don’t encroach upon their rights, seems to include a reproof of the “cunning” lords who used to cheat the Commons by changing the text of their

petitions. By the complaints of the tenants (l. 43), the author evidently means the grievances of the tenants of Darleton and Ragenell.

The second part of this poem, beginning at line 105, treats of the foreign affairs of England. In the Parliament of Leicester, the Archbishop of Canterbury had already declared that the King ought to wear the crown of France by a title descending to him from Edward III., who had openly challenged his right by ambassadors, and bravely attempted to conquer by arms what he could not obtain by treaties; he asserted that Henry had the same title to that crown, and the same reasons to make war upon a refusal (Goodwin, p. 43). Moved by that speech of the Archbishop, Henry determined upon profiting by the disorders which prevailed in France during the reign of King Charles VI., in order to renew the claims of his predecessors to the throne of that country. At first, he entered into negotiations with the French court; but he made such conditions of peace as could not be supposed to gain acceptance. Therefore, he began at the same time to make preparations for war. The English ambassadors went over to Paris on Aug. 8, 1414; but they soon returned without having effected their object. In November 1414, the matter was proposed to the parliament which had been prorogued from Leicester to Westminster. The Chancellor, taking for his theme the words "*Dum tempus habemus, operemur*," protested that the King's endeavours not only aimed at a just and wise government in his own realm, but that he also intended to recover the lawful heritage of the English crown, which for a long time had been withheld from his predecessors; and that, considering the peace prevailing in the kingdom, he thought it his duty to carry through his purpose immediately. But to succeed in so great an enterprise, the Chancellor pretended three things to be indispensable for the King, namely, the loyal advice of his counsellors, true assistance of the gentry, and copious supplies from all his subjects.

Our poet warmly seconds the designs of the King. Several times he closely follows the declaration of the Chancellor. He derives the title of King Henry to the French throne from the conquests of Edward III., as the Archbishop had done in the parliament of Leicester (ll. 113 *et sqq.*). Since the treaties with the French court proved useless, he, like the Chancellor, advises that the affair shall be settled by the sword. In lines 104 and 105 he refers to the words of the Archbishop, that the peace prevailing at home induced the

King to pursue his purpose in France. To render the undertaking successful, he recommends the same things as the Chancellor had done (ll. 121 *et seq.*, 129-132).

Perhaps even the burden "dede" was suggested by the word "operemur" in the theme of the Archbishop.

XIV. The next piece was composed, to my thinking, in the beginning of 1418. It seems to contain some vague allusions to the fate of Sir John Oldecastle, Lord Cobham. This lord, who had enjoyed the full favour and confidence of Henry IV., and who was esteemed as a valiant warrior by Henry V., was, for some time, the head of the Lollards. Therefore, the Archbishop of Canterbury persuaded the King to give his permission to indict Sir John. The monarch endeavoured to make Cobham withdraw his erroneous opinions, but the nobleman, who felt too secure in the favour of the sovereign, offered an obstinate resistance. At last Henry allowed him to be cited before a council in London, by which he was condemned to be burnt. But Cobham made his escape, and then two attempts upon the life of the prince. Being outlawed, he succeeded in hiding himself for three years in the western parts of the country. In 1417 he was taken and delivered over to the court of justice. King Henry being then occupied in France, the Commons required his brother, who meanwhile managed affairs in England, to order the execution of Cobham (Dec. 14). The duke complied, and accordingly Sir John was hanged some days afterwards.

Some advices of the 14th poem seem to involve a censure of the folly of a nobleman, who must have been a confidant and counsellor of the King (cf. ll. 9-12). He must have lost the favour of the prince by the tricks of his enemies (l. 10). From line 14 we may conclude that he underrated the intrigues of his adversaries, and that he trusted too much to the protection and to the benevolence of the sovereign. If the last stanza but one may be thought to refer to the attempt on the King's life, we have several circumstances which apply to Sir John Oldecastle. Even the kind of his death may be hinted at in line 45 *et sq.*

Besides, the reference to Church affairs (ll. 81-88) gives us another hold for fixing the date of this piece. Simony and nepotism must have luxuriated about 1418, for the University of Oxford then made a petition to the King, in which they asked, "that simony should be punished effectually; that care should be taken to prevent unworthy

persons from intruding into the episcopal or sacerdotal office; that the bishops should not appoint wicked men to be ministers to the people; that they should not hold any benefices in commendam; that they should not advance young men, their nephews and otherwise related, to have the care of souls" (Goodwin, p. 230). The same abuses are criticised by our poet: Simony (ll. 81, 92), nepotism (l. 85), and bad administration of dioceses (l. 25 *et sqq.*).

On usury, and on false measure and weight, the Commons complained somewhat later; but we may well imagine that the poet mentions those evils when they first began to appear, and before remedies were required. Besides, after 1414 he alludes no more to parliamentary transactions; the good government of Henry V. evidently gave him less occasion for censure. Now and then he hints to an event of public interest, but in general, the cure of souls stands in the foreground.

XVI. The 'Remembraunce of LII folyes' must have originated in 1419, because it contains references to the folly and to the assassination of John, Duke of Burgundy and Flanders. While Henry V. was successfully advancing in France, the Dauphin and the Duke of Flanders made war upon each other. At last John, moved by the representations of some friends, agreed to an interview with the Dauphin in order to form an alliance against the King of England. On that occasion, the duke was assassinated by the followers of the Dauphin (1419).—The Duke of Flanders was indeed guilty of some of the follies which, as our poet pretends, caused his fall (l. 62). He did not scruple at killing the Duke of Orleans (l. 37, cf. XII. l. 85); he even defended that deed, and openly boasted of it, and nobody durst call it a crime; even the clergy, overawed by his authority, did not venture to proceed against him (ll. 2, 65). He strove for the greatest power in France (l. 3); and instead of assisting his cousin against the King of England, he made war upon him, and so promoted the cause of a stranger (l. 33 *et sq.*). When he had made the French his enemies, he did not mind their arms (l. 46); he trusted the Dauphin (l. 17), and entered into negotiations with him, though some of his counsellors warned him against his falsehood (l. 19). By the glozers (l. 51) the writer means those persons who advised the prince to ally himself with the Dauphin. John of Burgundy lost not only his lordship (l. 62), but also his life; which was regarded as a punishment for the assassination of the Duke of Orleans (l. 63 *et sqq.*).

No. XVIII. Among the rest of the poems, there is only one the date of which can be fixed with some certainty, namely, 'The declaryng of religion.' From Goodwin (p. 303) we learn that in 1421 complaints were made to King Henry V. that the Benedictine monks had deviated from the rules of their first institution, and that, to reform those monks, the next year a Provincial Capitulary was made, where among other things the following articles were passed: The extravagance of the monks' equipage should be moderated, and none have the attendance of above twenty horse, under a great temporal penalty. All the monks should be uniform in the colour and fashion of their habits. Their necessities should be supplied, not in money, which none of the order ought to possess, but in provisions of things needful. No monks should have a distinct private cell to entertain any other women than their own mothers or sisters, and they should not bring even them into any other place than the room appointed for the entertainment of guests. Since the way to preserve chastity was to avoid the conversation of women, none of the monks should be at liberty to go into the cities and towns to computations or on visits.

Some passages of the 18th poem betray the writer's acquaintance with the above decrees. Monks are warned against entertaining too intimate an intercourse with women (l. 84 *et sqq.*); they are to beware of drunkenness (l. 103); they are not to pick up news (l. 107); their habit is not to follow the fashion (l. 155), but the rule of order (l. 144); no monk is allowed to buy or sell anything for money (l. 138 *et sqq.*), nor to possess jewels or horses (l. 155).

Goodwin says that many other articles were passed, "which it would be too tedious to record." If we knew all of them, we could, perhaps, find more allusions in the present piece. Besides, it is not impossible that the author mentions certain abuses which prevailed in his own monastery, and which he thought it necessary to reform.

The poetical treatise on the sacrament of the altar was apparently intended to be an Easter poem; its exact date, however, cannot be made out.

The *Petty Job*, contained in the Douce MS. 322 of the Bodleian, is, like the *Lessons of the Dirige*, a paraphrase of the *Lamentations of Job*. At the head we find the remark that the *Petty Job* was composed by Richard of Hampole, which of course cannot mean

that our poem is by that monk, for it belongs neither to his time nor to his dialect. A.S. â is partly preserved, partly it has become o : mare (: are, care) 338, sare (: care, spare, fare, ware) 569, (: are, whare, fare) 472 ; cloth, goth, loth, wroth (: doth) 227, one (: bone, troone) 566. The verbal ending of the 3rd p. sing. is s : affrayes (: dayes, wayes) 564, and th : doth (: cloth, loth) 284. The plur. shows the same endings : payes (: dayes, wayes) 653, goth (: cloth, wroth) 279 ; once it has n : han (: man, can, tan) 111 ; the plur. of to be is are (: spare, bare) 3, (: mare, care) 340, and be (: we, se, the) 108, (: domine) 225. The inf. and the strong p. pa. appear without n, except gone (inf., : ston, John) 315, and layne (p. pa., : fayne, mayne) 28 tan (p. pa., man, can, han) 115.

Miss A. F. Parker has read the proofs with the MSS. Dr. Furnivall has added the head-lines, and a few side-notes, stops and hyphens, and has seen the sheets through the press for me.



I. Loue god, and drede. [A.D. 1400]

[Digby 102, leaf 98.]

[21 stanzas of 8, *abab bcbc*.]

(1)

Eche man be war, that bereth a state,
Of counseil of double entendement,
Of tyrauntrie, and preuey hate,

And synguler profit by fals assent,

And 3ong to 3yue Iugement.

In Euenhede, Lawe 3e lede.

Worche be good auisement.

Man, knowe thy self, loue god, *and* drede.

Every man
who holds
an office,
should be-
ware of bad
counsel,
oppression,
and injustice.

4

8

(2)

¶ Drede god, and knowe thy selue,

That ouer puple hast gouernaunce.

Noght for the loue of ten or twelue,

Brynge not a Comone in greuaunce.

Make vnyte ther was distaunce.

Weye o lawe in euenhede,

Bytwen ffauour *and* vengeance.

Man, knowe thy self, loue god, *and* drede.

Don't harm
a commoner
to please a
few people.
Compose
quarrels.

12

16

Keep from
favour and
vengeance.

(3)

¶ Eche mannys gouernours

Of hous or lordshipe or cite,

The puple is godes, *and* not 3oures,

Thow they be soget to 3oure degre.

Gouverne the puple in vnyte,

In the comaundements that god bede,

And 3e wole lyue in charite.

Knowe thy self, loue god, *and* drede.

POEMS (OXF.).

The people
is God's, not
yours;
govern it ac-
cording to his
command-
ments.

20

24

B

(4)

Every man
knows that
God will call
him to ac-
count for

¶ Eche man wot, that hath wyt,
These worldes goodes beſt not his.
Alle is godes; he oweth hit,
And land *and* see, *and* pyne *and* blis. 28
God wole haue rekenyng, ywys,
Of men and cloth, the leste shrede,
Thy getyng, thy holding, thy ſpendyng mys.
Man, knowe thy ſelf, loue god, *and* drede. 32

the least
thing he
possessed;

(5)

for every-
thing has
only been
lent to man
by God,
and will be
reclaimed.

¶ Man of his owen hath no thyng;
Man is goddis, and al god ſent.
God wole haue rekenyng
Of ryht *and* wrong, how it is went. 36
Man, not nys thyn, alle god lent,
And borwed thyng mot home ful nede;
And ȝut thy ſoule is goddis rent:
Quyte that wele in loue *and* drede. 40

(6)

Turn away
your heart
from worldly
pleasures,
and give it
to God.

¶ Serue god for helle drede,
ſſe fro synne *and* al vys.
And ȝe loue god for heuen mede,
ȝyue hym thyn hert fro fleſchly delys. 44
ffor worldly wys is goſtly nys,
And fooles erande may not ſpede.
In begynnyng to be wys
Knowe thy ſelf, loue god, *and* drede. 48

(7)

Who likes to
hear of God,

enables him-
self to get
mercy.

[¹ leaf 98 b]

¶ And ȝe wole wyte, thus mowe ȝe lere:
What man pursueth his ſoule to ſaue,
ȝif hym be lef of god to here,
He ableth hym ſelf *mercy* to haue. 52
Richesse ¹*and* hele maketh wylde men raue,
That to *vertues* take non hede.
Er thy ſoule be fendes knaue,
Knowe thy ſelf, loue god, *and* drede. 56

(8)

¶ That man that wole be gouerned by wyt,
 fle fro foly, and worldis delys;
 Loke his charge how it is knyht,
 And take counseil that is wys;
 ffolwe mesure in euene syse;
 Lete no falsched blome ne sede.
 And lawe be kept, no folk nyl ryse.
 Than seruest god in loue *and* drede.

Flee from
worldly folly,

60

follow good
advice.

64

If the laws
be kept,
people will
not rebel.

(9)

¶ Whanne a fool stereth a barge,
 Hym self *and* al the folke is shent.
 There as conscience is large,
 By wrath or mede the doom is went.
 The bowe of goddis wrath is bent
 On hem that deth not that god bede.
 War wordes of dowble entendement,
 Knowe thy self, loue god, *and* drede.

Fools ruin
themselves
and others.

68

72

(10)

¶ Gif a kyngdom falle a chaunce
 That al the rewme myght greue,
 Azen that make an ordinaunce,
 To kepe 3ow euere fro suche myscheue;
 And chastise hem that matere mene:
 Make othere take ensaumple treuth to hede.
 Who so is wys, his werkys preue.
 Loue god, and 3e thar not drede.

Order reme-
dies against
mischiefs,

76

and punish-
ments for
rebels.

80

(11)

¶ Goddis bowe of wratthe on vs was bent;
 There we thenke al to lyte.
 His 3erde of loue on summe is lent,
 With swerdt of vengeaunce he summe doth smyte. 84
 The brydeH with teeth thay byte
 That of god taken non hede.
 Or fendys alle 3oure werkys wryte,
 Man, knowe thy self, loue god, *and* drede.

God's bow
was bent on
us;

some he
punishes
severely,
others in-
dulgently.

88

(12)

Poor people
revere
tyrants out of
fear,

¶ Why pore men don riche reuerence,

Two skylles y fynde therfore :

To tyrauntes don hem greuaunce,

To rewe and aȝen restore.

92

benevolent
men from
love.

Goode men for loue they worshiþe more,

That don hem good, *and* help at nede ;

ffor god seeth thurgh euery bore.

Man, knowe thy self, loue god, *and* drede.

96

(13)

¶ Eche man wot, that bereth estate,

Why they hit resceyue, and to what wyse.

Worship
from dread is
secret hatred.

Worship for drede is preue hate ;

Suche worship of frendes men schold refuysse.

100

In loue *and* drede worshiþe the wyse.

[¹ leaf 99]

Be suget to resoun in lengthe ¹and brede,

ffor god seeth thurgh eche mysse.

Man, knowe thy self, loue god, *and* drede.

104

(14)

Who sins,
makes God
his enemy ;
by persever-
ing in sin he
increases his
guilt.

¶ As long as man doth wrong,

He maketh god his ful foo ;

The more he dwelleth theryn long,

To his soule he encreseth woo.

108

Stop before
you go to
Hell.

Er he fele het, y rede say hoo,

Er his soule glowe as glede.

Haue heuene, or helle : chese of two.

Man, knowe thy self, loue god, *and* drede.

112

(15)

¶ The man withoute charitee

May neuere wyne heuen blisse.

Do as you
would be
done by.

As thou wolde men dede for the,

Do thou so liche eche man haue hisse ;

116

You will have
to answer for
everything
ill-gotten.

ffor aȝ that euere is goten mysse,

Mot be rekened, a drope ȝe shede.

Thes worldis good *and* thou mon kysse.

Man, knowe thy self, loue god, *and* drede.

120

(16)

¶ ffalse men bye helle ful dere.	
That taken with wrong, are goddis theues ;	Who takes
They han here heuene in this world here ;	wrongtully,
After in helle, huge myscheues.	124 will suffer
What they bylene, here werkys prenes	pains in Hell.
Arn heretikes, and out of the Crede.	
Why god doth loue, why god doth greues,	
Man, knowe thy self, loue god, <i>and</i> drede.	128

(17)

¶ Man, synne not in ouerhope ;	Don't trust
Thou wynnest not goddis mercie with fight ;	too much nor
Hit wolde brynge the in wanhope,	too little to
To wene no mercy thou hauen myght.	the mercy of
Alle thyng is nombred in goddis sight,	God.
The leste tryp that euere 3e trede.	132
His mercy is medled with his right.	
Man, knowe thy self, loue god, <i>and</i> drede.	136

(18)

¶ Mannes conscience wil hym telle,	Your consci-
Riche <i>and</i> pore, fool <i>and</i> wyse,	ence will tell
Whether he be worthi heuene or helle	you whether
To resceyue, after his seruyce.	you are to
Eche man auyse hym, that is wys,	be saved, or
Pore, <i>and</i> prynce styf on stede,	condemned.
Or vyces ouer vertues rys.	140
Man, knowe thy self, loue god, <i>and</i> drede.	144

(19)

¶ Who that takeþ fro pore to eke with his,	Ill-gotten
ffor that wrong is worthy wo ;	goods don't
A-nother, richer than he is,	prosper.
Of the same shal serue hym so.	148
That 3euth to that lize or go,	Benefits done
Mete or drynke, herborwe or wede,	to poor men
God sendes y-now to tho	will be re-
That louen god, and hym wolen drede.	warded.
	152

(20)

Judges
should hear
both parties,

¶ He is a fool, that doth answere

To a man er tale be told ;

But after the dede deme there ;

and take no
bribes.

Lete not lawe be fauoured ne sold.

156

[leaf 99 b]

Suche maken fals men be bold,

And false men myghte stroye a thede.

Er charitee in hert wexe cold,

Man, knowe thy self, loue god, *and* drede.

160

(21)

Men should
reconcile
their quarrel-
ling neigh-
bours.

¶ If a man do a-nother mys,

Neighbores shuld hem auyse,

The trespasour amende *and* kys,

Do bothe parties euene assise.

164

Inveterate
hatred often
does great
mischief.

Old horded hate maketh wratthe to rise,

And ofte gilteles blod to blede.

fle fro fooles, *and* folwe wise.

Man, knowe thy self, loue god, *and* drede.

168

II. *Mede and muche thank.*

[Digby 102, leaf 99, back.]

[11 stanzas of 8, *abab bcbe*.]

(1)

In a forest,

IN blossomed buske I bode boote,

In ryche array, with ryches rank,

ffaire floures vnder foote,

I heard two
men

Sauour to myn herte sank.

4

I sawe two buyrnes on a bank.

disputing
about meed
and thanks.

To here talkyng I tok hede.

That on preysede moche thank,

That other held al with mede.

8

(2)

One of them
was poorly
clad,

¶ That on, a trauaylyng man had ben,

He was but in mene array ;

the other
richly.

That other clothed in gawdy gren,

Blasande brizt, embrowdid gay.

12

"Loo, felow, chese y may
To ryde on palfray or on stede.
Shewe forth moche thonk, y the pray ;
Loo, here y shewe sumwhat of mede."

16 "Show forth
thanks,
I'll show
mede."

(3)

¶ 'Syre, y see thou hast richesse ;
How thou hit get, whiche is thy fame,
In corage *and* prowesse,
After thy dede resceyue thy name,
Other in worshipec, or in shame.
Men wol the deme after thy dede,
Thy fer trauayle, or cochour at hame.
How serued thou to haue that mede ?'

20 'Men will
honour or
blame you
according as
you have got
your riches

by valour or
by cowardice.

How do you
get mede ?'

(4)

¶ "I plesse my lord at bed *and* bord,
þouȝ y do but stryke a stre,
And florische fayre my lordis word,
And fede hem forth with nay *and* ȝee.
Whan trauaylyng men fare euele on see,
In fight, in preson, in storme *and* drede,
With moche thonk than mery ȝe be,
And y wole make me mery with mede."

28 "I please my
lord at home,
though with
trifles only."

32

(5)

¶ 'flatteryng is the fendis scoles.
ȝoure awen werkys preueth ȝow nys.
ȝe skorne lordes, and make hem ȝoure foles,
To playe *and* lawhe at ȝoure delys.
Do for a lord ; and he be wys,
Trewe trauayle shal not lese his dede.
To vertuous lord al worship lys.
The trewe seruant is worthy hys mede.'

36 'By your
flattery, you
make your
lords your
fools.

Wise men
reward faith-
ful servants.'

(6)

¶ "Say, felowe, what doth the greue
My glosyng, flatteryng, play, *and* daunce ?
Shulde my souerayn aske the leue,
Whom hym list to auaunce ?

44

"You get
your living
with spear
and lance,
I'll get mine
by flattery.
[1 leaf 100]

Thou getest the thonke with spere *and* launce,
Ther-with 'thou might the clothe *and* fede;
I gloser wil stonde to my chaunce,
And mayntene my men al with mede. 48

(7)

By my flat-
tering I get
riches,
while war-
riors suffer
distress.

¶ "My flateryng, glosyng, not me harmes.
I gete loue, *and* moche richesse,
When wel-faryng men of armes
In fight, in presoun, and distresse. 52

In your old
age you may
live on
thanks,

When thou art old *and* feble, y gesse,
Who wole the fynde fode or wede?
Lete moche thonk than thy mete dresse,
And y wole make me mery with mede." 56

I'll make
merry with
meed."

(8)

"A gloser is
like a
weather-cock.

¶ "I likne a gloser, in eche weder
To folwe the wynd, as doth the fane.
3e begeten hony togedere;
To stroyze that cometh the drane. 60

He and the
lean faltour
waste, like
drones, what
others have
gathered.

Me thenkeþ þere wit is wane
To stroize the hony, and foule hit shede;
Gloser hath brought faytour lane
To halle *and* chambre, to lordes, for mede. 64

(9)

Your mean-
ing is worse
than your
words.
You like war

¶ "Thy wikked speche come fro ferre.
Euel thou spekest, worse dost mene.
Thou woldest euere more were werre,
(ffor profyt *and* pilage thou myght glene,) 68
Cristen blod destroyed clene,
And townes brent on a gleden.
Thy conscience is ful lene;
Thou noldest not come ther but for mede. 72

for your own
profit's sake.

(10)

Wicked men
always are
cowards;

¶ "In wikked lyuer no good counsayle,
Is coward of kynde nyzt *and* day.
Good lyuere dar fende *and* assayle,
And hardy in dede brouzt to bay. 76

good ones,
valiant war-
riors.

I wolde thou were brouȝt to assay
 At nede a wys counseil to rede.
 Were thou as hardy as thou art gay,
 Ȝe were wel worthy to haue good mede. 80

(11)

¶ 'Thenketh the not it doth the good,
 Whan thou out of thy bed dost swerue?
 Ȝe clothe ȝow, *and* do on ȝoure hod,
 At tyme of day thy mete dost kerue. 84
 Why dost thou thy seluen serue?
 I trowe thou do it for gret nede;
 ffor hunger *and* cold elles myghtest thou sterue.
 This preueth thou seruest al for mede.' 88

You do every-
 thing for
 need.'

III. *Treruth, reste, and pes.* [Early in 1401]

[*Digby* 102, *leaf* 100.]

[21 stanzas of 8, *abab, bcbc.*]

(1)

FOr drede ofte my lippes y steke,
 ffor false reportours, that trouhte mys-famed.
 Ȝut Charitee chargeth me to speke.
 þouȝ troupe be dred, he nys not ashamed. 4
 Troupe secheþ non hernes ther los is lamed;
 Troupe is worschipped at euery des.
 In that kyngdom ther troupe is blamed,
 God sendes vengeaunce to make troupe haue pes. 8

Truth is often
 concealed by
 false reports,

but it always
 appears
 again.

(2)

¶ Troupe is messenger to ryȝt,
 And ryȝt is counseille to Iustice;
 Iustice in goddis stede is dyȝt.
 Do euene lawe ¹to foot *and* wyse. 12 [1 leaf 100 b]
 Set mesure in euene assise,
 The riȝte weye as lawe ges.
 And lawe be kept, folk nyl not ryse.
 That kyngdom shal haue reste *and* pes. 16

Do everybody
 Justice;

Keep the laws.

(3)

A king
should not
believe tale-
bearers, but
hear both
parties, and
punish ca-
lumniators.

¶ 3if suche a tale-tellere were,
To a kyng apayre a mannys name,
The kyng shulde bope partyes here,
And punysche þe fals for defame. 20
þan fals men wolde ases for blame;
ffor falshed, body *and* soule it sles.
ffalshed endes ay in shame;
And troupe, in worschiþe *and* in pes. 24

(4)

If the laws
are violated,
the com-
moners rise

and waste
the realm.

¶ Whanne lawe is put fro riȝt assise,
And domes man made by mede,
ffor fawte of lawe ȝif comouns rise,
þan is a kyngdom most in drede. 28
ffor whanne vengeaunce a comouns lede,
þei do gret harm er þey asses.
There no man oper dop mysbede,
That kyngdom shal haue reste *and* pes. 32

(5)

They go to
fight the
lords.

But wise men
provide
against such
revolts.

¶ Whan craft riseþ aȝens craft,
In burgh, toun, or citee,
þey go to lordes whan lawe is laft,
Whoche party may strengere be. 36
But wyse men þe sonere se
By witles wille þey gedre pres,
Or lordis medle in foly degre,
Let lawe haue cours in reste *and* pes. 40

(6)

Frequent
change of
government
is also a
damage for
a kingdom.

¶ 3it þere is þe þridde distaunce
Bryngeþ a kyngdom in moche noyȝe:
Ofte chaunge of gouernaunce
Of aȝt degre, lowe *and* hyȝe. 44
A kyng may not al aspie.
Summe telle hym soþ, summe telle hym les.
þe whete fro þe chaf ȝe tryȝe,
So mowe ȝe leue in reste *and* pes. 48

(7)

¶ I speke not in specyale
 Of oo kyngdom the lawe to telle ;
 I speke hool in generale
 In eche kyngdom the lawe to telle. 52
 Also is writen in þe gospelle
 A word þat god hym-seluen ches :
 Rapere þan fize, a man go selle
 On of his clopes, *and* biþe hym pes. 56

God says,
 " Rather than
 fight sell your
 clothes to
 buy peace."

(8)

¶ A worpi knyzt wol worchip wyne ;
 He wil not 3elde hym þouþ me þret,
 But rapere as Malice doþ begynne,
 Quenche hit at þe firste het. 60
 ffor, and 3e lete it growe gret,
 Hit brenneþ breme as fyre in gres.
 Laweles nouellerye loke 3e lete,
 So mowe 3e lyue in reste *and* pes. 64

A worthy
 man will
 stiffe malice
 in its birth.

(9)

¶ Old speche is spoken 3ore :
 What is a kyngdom tresory ?
 Bestayle, corn stuffed in store,
 Riche comouns, *and* wyse clergy ; 68
 Marchaundes, squyers, chiuaily
 That wol be redy at a res,
 And cheualrous kyng in wittes hyþe,
 To lede in were, and gouerne in pes. 72

There is an
 old saying :

Rich com-
 moners, a
 wise clergy,
 valiant
 knights,
 and a wise
 and chival-
 rous king
 form the
 treasury of a
 state.

(10)

¶ Among filosofres wyse,
 In here bokes, men writen fynde
 þat synne is cause of cowardyse ;
 Wel lyuyng man, hardy of kynde ; 76
 Wikked lyuere, graceles blynde ;
 He dredeþ deþ, þe laste mes.
 þe good lyuere haþ god in mynde ;
 þat mannys counseil makeþ pes. 80

According to
 philosophers,
 good men
 are brave,
 [leaf 101]
 wicked ones
 cowards.

(11)

A good king
will be led by
wise coun-
sellors.

¶ What kyng that wol haue good name,
He wol be lad by wys counsayle
þat loue worschip, *and* dreden shame,
And boldely dar fende *and* assayle.
þere wit is, corage may not fayle,
ffor wysdom neuere worschip les.
Corage in quereþ doþ batayle,
And ende of batayle bygynneþ pes.

84

88

(12)

Want of wit
makes long
counsel.

¶ Defaute of wit makeþ long counsayle ;
ffor witteles wordes in ydel spoken,
þe more cost, þe lesse auayle ;
ffor fawte of wyt, purpos broken.
In euyl soule no grace is stoken,
ffor wikked soule is graceles.
In good lyuere goddis wille is loken,
þat mannys counseþ makeþ pes.

92

96

[nota]

Good men's
counsel
makes peace.

(13)

The public
welfare will
show whether
a parliament
is wise.
The com-
mons make
the kingdom.

¶ To wete 3if parlement be wys,
þe comoun profit wel it preues.
A kyngdom in comouns lys,
Alle profytes, *and* alle myscheues.
Lordis wet neuere what comouns greues
Til here rentis bigynne to ses.
þere lordis ere, pore comons releues,
And mayntene hem in werre *and* pes.

100

104

(14)

Make God
your friend,

then you need
not fear your
enemies,

for he gives
victory.

¶ Make god 3oure ful frend ;
Do þe comaundement þat he bede.
þou3 aþ þe world a3en 3ow wend,
Be god 3oure frend, 3e þar not drede :
ffor þere as god his frendis lede,
He sauþþ hem boþe on lond *and* sees.
Who so sizteþ, god doþ þe dede,
ffor god is victorie *and* pes.

108

112

(15)

- ¶ What kyngdom werreþ hym-self wiþ-ynne,
 Distroyeþ hym-self, and no mo.
 Wiþ-oute here enemys bygynne
 On eche a syde assayle hem so. 116
 þe comouns, þey wil robbe *and* slo,
 Make fyere, and kyndel stres.
 Whan ryches *and* manhode is wastede *and* go,
 þan drede dryueþ to trete pes. 120

Civil wars
 destroy a
 kingdom.

The enemies
 will waste it
 and kill the
 commons.

(16)

- ¶ The world is like a fals lemman,
 ffayre semblaunt, *and* moche gyle.
 Wipouten heire dycþ no man :
 God is chief lord of toun *and* pyle. 124
 God makeþ mony heire in a whyle,
 ffor god ressayueþ eche reles ;
 God kan breke hegge *and* style,
 And make an hey wey to pes. 128

God is the
 chief lord of
 everything.

(17)

- ¶ God made lordis gouernoures
 To gouerne puple in vnyte.
 þe puple, ne ryches, nys not 3oures :
 Al is goddis, *and* so be 3e. 132
 Eche day 3e may 3oure myrrour se.
 Eche man after oþer deses ;
 3oure auncetres arn gon, after shal 3e,
 To endeles werre, or endeless pes. 136

Lords are
 only to
 govern the
 people.

God is the
 liege-lord of
 all.

(18)

- ¶ Eche kyng is sworn to gouernaunce
 To gouerne goddis puple in ryzt.
 Eche kyng bereþ swerd¹ of goddis vengeance
 To felle goddis foon in fizt. 140
 And so doþ euerons honest knyzt
 That bereþ þe ordre as it wes ;
 The plough, þe chirche, to mayntene ryzt,
 Are goddis champyons, to kepe þe pes. 144

Every king is
 sworn to
 govern the
 people justly,
 [1 leaf 101 b]
 and to fight
 the enemies
 of God ;
 and so is
 every honest
 knight.

(19)

The world is
like a cherry
fair.

¶ The world is like a chery fayre,
Ofte chaungeþ all his pynges.

Riche, pore, foul, *and* fayre,

Popes, prelates *and* lordynges,

148

All men are
mortal.

Alle are dedly, and so ben kynges ;

Settle your
affairs before
death sur-
prise you.

Or deþ lede 3ow in his les,

Arraye by tyme 3oure rekenynges,

And trete wiþ god to gete 3ow pes.

152

(20)

Wise counsel
and good
government
make a king-
dom thrive.

¶ What bryngeþ a kyngdom al aboute ?

Wys counseil, and good gouernaunce ;

Eche lord wil other loue,

And rule wel labourers sustynaunce.

156

God makeþ for his frendis no destauce,

ffor god kan skatre þe grete pres.

God helps his
friends.

God for his frendis maþ ordynaunce,

And gouerneþ hem in werre *and* pes.

160

(21)

¶ Good lyf is cause of good name ;

Good name is worthi to haue reueraunce.

[.]

Synne is cause of greuaunce.

164

Every king-
dom is in
God's hand.

Eche kyngdom hongep in goddis balaunce ;

Wiþ hym þat holdeþ, wiþ hym þat fles.

3e haue fre wille ; chese 3oure chaunce,

To haue wiþ god, werre or pes.

168

IV. *Gerne say wele, say litel, or say noȝt.*

[*Digby 102, leaf 101, back.*]

[31 stanzas of 8, *abab, bcbc.*]

(1)

Who strives
only for
worldly
goods,

As þe see dop ebbe *and* flowe,
So fareþ þe world hyder *and* þedere.

Aȝen þe wynd they sayle *and* rowe

To gadre worldys gooddys to-gedere.

4

At þe last it goþ, y wot not whyder,
 As ende of web out of slay.
 And hem-self stoden so slydere,
 How it is wiþ hym, y kan not say.

8 stands on a
 slippery
 ground.

(2)

¶ Sum man dar not be þef for drede;
 His troupe is vice, *and* no vertue.
 In heuene he nys not worþi mede,
 þat cloþes troupe in falsed hewe.
 Maugre his teeþ he is trewe;
 Stoken in *presoun* as best fro stray,
 Here wikked wille groweþ newe;
 þey thenke more þan þey say.

12 Some people
 dare not
 show their
 wickedness
 openly from
 fear;

16 but their ill-
 will always
 betrays them.

(3)

¶ Men may not staunche a comoun noys,
 Noþer for loue ne for awe.
 After men lyne is comoun voys,
 In wrongwys dede, or ryȝt lawe.
 Who doþ hem pyne, who doþ hem pawe,
 Eche on telle oþer, child *and* may.
 Tho that to vertues drawe,
 Hem thar not recche what [men] say.

Everybody is
 judged by the

20 common
 voice accord-
 ing to his
 conduct.

(4)

¶ Tak fro þi foo, and ȝeue þi frende;
 Tak not fro thy friend, to ȝeue þi foo:
 þy frend wole holde þe vnhende;
 þow haddest on enemy, þan hast þou¹ two.
 Man, be war er þou do so;
 To greue the he wol assay;
 When þyn enemys wexen mo,
 Litil worchiþe of þe say.

Don't assist
 your enemies,
 but help your
 friends.

28

[leaf 102]

32

(5)

¶ Oo prouerbe loke ȝe preue,
 ȝe þat wole to resoun bende:
 Look what neyȝebore most may greue;
 By al way make hym þi frende.

36 Make your
 neighbours
 your friend,

¹ MS. þ^a. As the MS. has "thou," 4/116, 8/46, above, I print þ^a 'þou.' In my first-edited text of some Saints' Lives (Philolog. Soc. 1862) I printed ic as the Northern 'ic' instead of the Southern 'ich' as I ought to have done. Dr. R. Morris told me of the mistake.—F. J. F.

and your
enemies will
flee from you.

þan wole þyn enemys fro þe wende,
Here owen þouȝt wol hem afflay.
Be out of daunger of the fende,
And recche neuere what men say.

40

(6)

Many people
betray their
own faults
by finding
themselves
hit by a
general blame
of vices.

¶ To synge or preche generale,
Werkys of vices for to blame,
Summe tak to hem speciale,
And say, "felow, þou dost vs blame."
þere he accuseþ his owen name ;
Aȝ þat hym se, knowe it may,
He can not hele his owen shame ;
And so, aȝ folk wole say.

44

48

(7)

Vainglorious
people are
belied by
their own
works.

¶ Ȝif men speke of goddis wille,
To preyse werkys of vertue,
A good man wole holde hym stille,
And lete as he hem neuere knewe,
And noȝer chaunge hyde ne hewe ;
ffor vaynglory wolde hem betray.
Who is fals, *and* who is trewe,
After þey lyue, aȝ folk wole say.

52

56

(8)

Everybody
will reap as
he sows.

¶ Thouȝ a man holynes preche,
He shetep noȝt, but bent his bowe ;
But he lyue as he teche,
He nys not trusty for to trowe ;
ffor suche seed he doþ sowe
In stones, in thornes, *and* in clay,
The same he schal reape *and* mowe ;
So he is worthy, folk wole say.

60

64

(9)

¶ A lord of hym-self hap no wyt,
He knowep wele, but no wo ;
Of pore men he mot haue hit,
Knowelechyng of frend *and* fo.

68

He is wys, that can do so,
 And wel twynnen hem o tway.
 In sykernes may he go,
 And recche neuere what men say.

He is wise,
 who knows
 his friends
 from his
 enemies.

72

(10)

¶ Gloseres maken mony lesynges—
 Al to sone men hem leue¹—

Glozers tell
 lies to lords
 and kings.

Boþe to lordys and to kynges,

þat boþe partye ofte greue.²

76

Wolde lordis seche repreue,

Glosers shuld not go so gay,

Ne not so hardy for to meue

Suche wordes as they say.

80

(11)

¶ Thouȝ prestes prechyng hem avyse,

Or mynstrallis synge in song now,

A glosere wole a lord askuse :

Sire, þey synge or preche of gow.

84

þe lord vnderstondeþ not how

þe fals[e] glosere hym bitray ;

Wolde he make þo wordis avowe,

He wolde auyse hym eft to say.

88

(12)

¶ Many can stomble at a stre ;

þey nyl not snapere at a style,

And graunte purpos nay *and* zee,

þouȝ his þouȝt be þens a myle.

92

Whan falsed lawheþ, he forgeþ gyle ;

Half in malice is his play.

Wiþ wysdom who so voydeþ that wyle,

He is ¹wys, aȝ folk wole say.

96

Mind the
 tricks of
 flatterers.
 [¹ leaf 102 b]

(13)

¶ Thouȝ men in erþe troupe hyde,

On halle roof he wole be sayn.

In botme of see he nyl not byde,

But shewe in market, on the playn.

100

Truth can
 never be hid,

¹ MS. leues² MS. greues

it always
appears
again.

And þouȝ trouþe a while be slayn,
And doluen depe vnder clay,
Ȝut he wole ryse to lyue agayn,
And al the sothe he wole say.

104

(14)

Many men
don't follow
reason, but
their fleshly
will.

¶ Many callen conscience fleschly willis,
And nelen non opere counseil craue.
But soule of reson is gostly skillis,
þat conscience shal hem deme, or saue.
fleschely wille is fendes knaue,
Out of reson, out of stray.
As they disserue, þey shal haue,
ffor so doþ þe gospel say.

108

112

(15)

Falsehood
would bind
the tongue
of Truth.
But God
sends Venge-
ance to her
help.

¶ ffalshed wolde trouþes tunge teyȝe
ffor trewe wordis þat he haþ spoken ;
God biddeþ vengeaunce hiȝe,
And helpe trouþe be wel wroken.
ffor trouþe lippes ar faste stoken,
And false mede haþ þe kay.
Whan vengeaunce haþ look broken,
þan trouþe shal al þe soþ say.

116

120

(16)

Now-a-days
holidays are
turned to
gluttony ;

¶ Sumtyme men halwed the holyday ;
Now holiday is turned to glotonye.
Sumtyme men vsed honest play ;

124

honesty, to
villany ;
love, to
lechery.

And now it is turned to vilonye ;
And paramour is turned to lechery,—
Sumtyme was loue of good fay,—
And shameles haunted so comounly,
Vneþe þey recche what men say.

128

(17)

Some men
sow their
seed on
stones ;
others,
among
thorns.

¶ Summe men sowe here seed in skornes,
Ofte on opere mennys londes ;
Summe on stones, summe on thornes,
Summe on hiȝe way, summe on sondes.

132

He þat wel ynderstonde,
 Amende while he mende may,
 Make hym clene, *and* wasche his hondes,
 And recche neuere what men say.

Amend while
 you may.

136

(18)

¶ Thouȝ holy chirche shulde fawtes mende,
 Summe put hem of for mede;
 And summe wiȝ maystriȝe hem defende,
 That holy chirche stant of hem drede.
 þo þat recchelesly sowe here sede,
 Here lond of vertues ligge ful lay.
 þe holy chirche þe corn shuld wede;
 ffor cowardis, þey dar not say.

Some people
 get rid of
 their sins
 for meed,
 others even
 defend them,

140

and the
 church, from
 cowardice,
 does not
 intervene.

144

(19)

¶ Glozeres that wiȝ lordis bene,
 þey thryue faste þouȝ þey come late,
 ffor þey wole a lord to wene
 þat he is byloued ther men hym hate,
 And wiȝ his frendis make debate,
 Of pore puple pyke here pray.
 Of aȝ degre, of eche astate,
 After þey lyue, aȝ folk wole say.

Glozers make
 a lord believe
 that he is
 liked by his
 enemies,

148

and disliked
 by his
 friends,

and persuade
 him to
 deprive poor
 people of their
 property.

152

(20)

¶ ffor goddis syȝt, who may stele
 Word or werk, þe lest þouȝt?
 þe comoun voys nyl not hele,
 But loue, or hate, as werk is wrouȝt;
 ffor soȝnes neuere hernes souȝt.
 Who secheȝ wel, he may assay.
 The good[e] lyuere neuere rouȝt
 Of his werkis what men say.

Nobody can
 conceal his
 intentions;

the public
 voice will
 [leaf 103]

praise,
 or condemn
 him, accord-
 ing to his
 works.

156

160

(21)

¶ Of aȝ degre, of eche astate,
 After desert þe name haȝ prys.
 þat lord his owen worship doȝ hate,
 þat ȝeueȝ anoȝer his offys—

A lord spoils
 his own good
 name if he
 gets his work
 done by
 another.

164

ffor in astate grace lys—

And wilfully wast it a-way.

Who is fool, who is wys,

After þey lyue, alle folk wole say.

168

(22)

Give nothing
to glozers
though they
crave,

¶ A glosere is gredy ay to craue.

3eue hym no thyng, þouȝ he bede.

A lord þat wole his worschip saue,

Lerne not at a glosere to don his dede.

172

but help poor
men who
pray for you.

3eue to vertuous men þat haue nede,

þat to god wole for þe pray :

þe pore mannys erande, god doȝ spede.

God wil not here what glosere wole say.

176

(23)

Nota.

¶ Alle þe þouȝtes ben but wast

Wipoute contemplacioun.

ffro heritage of heuene is born o hast

Shrifte wipoute contricioun.

180

Works with-
out discretion
don't please
God,
nor do pray-
ers without
devotion.

And werkys wipoute discrecioun,

þat ȝifte pleseȝ not god to pay,

Ne preyer wipoute deuocioun :

God nyl not here what þey say.

184

(24)

Formerly, if
a lord gained
military
glory, he
would refuse
the flatteries
of glozers.

¶ Sum-tyme, and a worschip felle

To a lord, in batayle, by goddis grace,

ȝif a glosere wolde telle

Among folk, byfore his face,

188

þe lord wolde bidde hym voyde þe place.

þou corayest ffauel, and stelest his hay.

Of alle degre, of eche astate,

After þey lyue, alle folk wole say.

192

(25)

A general
may win to-
day,

¶ A cheuenteyn may fȝyte o day,

þe victorye wip hym stande ;

ffor synne god mon tak it away,

And put his swerd in enemys hande.

196

and lose
to-morrow
for his sins.

Vertues make free, vices make bonde.

To-day is quyk, to-morwe is fay.

þat knew hym-self, he wolde wonde

Any good of him self wolde say.

200

(26)

¶ What a glosere here or see,

þou; it shulde to shame falle,

He knoweþ in chambre preuytee,

Telleþ his felow in þe halle ;

204

And felow to felow, tyl þey knowe alle,

ffro toun to toun, in aH contray.

The glosere þe comoun voyce hit calle,

ffor non shulde knowe who first dede say.

208

(27)

¶ A good man doþ a lord gret ese,

þat is a trewe officere,

þat wel can serue a lord to plesse,

Passe not þe boundes of his powere.

212

In preuyte vnwetand he may come nere.

Be handles, *and* stele no þyng away ;

Be blynd of eyze, *and* deef of here ;

Be dombe of mouth, and no þyng say.

216

(28)

¶ I wolde suche a statute were,

And þer-vpon set a payne,

What soget ¹wolde make his souereyn swere

þat he tolde in counseil layne.

220

Oft glosere makeþ lordis fayne,

Passe þe boundes of here play.

Al þat trouþe haþ herd *and* sayne,

AH tymes nys not soþ to say.

224

(29)

¶ When al þe world is þurgh souzt,

In his best tyme is worst to trest.

þis world is a fayre nouzt,

A fals lemman, þat chaunge lest ;

228

Glozers
divulge their
lords' secrets
all over the
country.

A true officer
does not pass
beyond the
bounds of
his power.

There should
be a statute
against such
people as
make their
lord fall of
his word.
[1 leaf 103 b]

The world is
fickle and
not to be
trusted.

22 IV. *Learn to say Well, Little, or Nothing.* V. *Wit & Will.*

Your end is
vain regret.

His last ende is had-y-wist,
When deþ haþ þy lyues kay.
“Litel while he mon be myst,”
So þe executours wol say.

232

(30)

While your
executors
reckon your
riches and
make merry,
the devils
count your
sins, and lead
you to eternal
pains.

¶ They rekene his riches what it amountes,
Ete *and* drynke, synge ‘hay 3ol hayl,’
þe while þe fendis his synnes countes,
And bryng to hym þe countertayl ;
Wiþ hard paynes hym assaile.
Wiþ berkande fendis brougt to bay,
What helpeþ his riches or wys counsaile ?
Hym self his owen tale shal say.

236

240

(31)

Do as you
would be
done by.

¶ God made oo lawe for eche astate,
Riche *and* pore in al degre :
Do no wrong ne [no] debate,
But as þou wolde men dede by þe.
ffor god hym self, þis wrot he,
Betok to Moyses in his lay.
Be goddis childre in charyte,
As god doþ in the gospeH say.

244

248

V. *Wyt & Wille.*

[*Digby 102, leaf 103, back.*]

[9 stanzas of 8, *abab, bcbc.*]

(1)

Beware of bad
counsel,

it fails you at
need.

Man, be war of wikkid counsaile,
He wol the lede in wayes slidre ;
In day of batayle he wol þe faile,
And make þi goode men to shidre.
Riȝt as hay, þey mon widre ;
As blades of gres, his seed doþ spille.
Gostly blynd goþ, and not neuere whidre,
þat leueþ wit, and worchip by wille.

4

8

(2)

- ¶ Who so wist, what tresoure
 He haþ þat worcheþ by wit ;
 þe fader of heuene is gouernoure,
 þe holigost, þe sone wiþ hit. 12
 In oo godhede alle þre are knyht,
 Non departe fro oper nylle ;
 In eche mannys herte, alle þre þey syt,
 þat makeþ wit lord aboue his wille. 16

Who works
 with wisdom,
 harbours God
 within him.

(3)

- ¶ Who so wyste what wille harmes,
 þat willefully fro wyt wendes ;
 ffor þe fader of heuene his soule he charmes,
 ffor grace of þe holygost hym blendes, 20
 ffor angels pere, soget to fendes,
 þat nyl not mende, but ay don ylle.
 Gostely *and* bodily hym self he shendes,
 þat leueþ wyt, *and* worcheþ by wille. 24

Who follows
 his will,
 spoils him-
 self.

(4)

- ¶ In kyngdom, what makeþ debate,
 Riche *and* pore both anoyzed ?
 3ong counseil, *and* preuey hate,
 And syngulere profit ys aspiȝed, 28
 Hiȝe *and* lowe men abyȝed ;
 Echon wayte oper for to kille.
 þat kyngdom mot nede be strized,
 That leueþ wit, *and* worcheþ by wille. 32

Bad counsel,
 secret hate,
 and private
 interest

destroy a
 kingdom.

(5)

- ¶ That leueþ trouȝe, and falshed vse,
 And ȝlyue not after goddis sawe,
 Suche folk god doþ despuse,
 RebeH *and* ryse aȝen his lawe. 36
 þo puple that stondes of god non awe,
 But robbe *and* reue, coffres to fylle :
 þe swerȝ of vengeaunce on hem is drawe,
 þat leueþ wit, *and* worcheþ by wille. 40

Who uses
 falsehood,
 [1 leaf 104]
 brings the
 anger of God
 upon him.

(6)

- ¶ That ouer puple han gouernaunce,
 Loke how goddis lawe 3e vse ;
 Whom 3e refuse, and whiche auaunce,
 ffor goddis loue, or 3oure owen seruyce, 44
 Whiche is þe charge 3ow auyse.
 Let eche man serue his charge in skylle,
 And 3oure werkis preue 3ow wyse.
 Let wit be lord aboue thy wylle. 48

(7)

- ¶ Be not to crowele in þy wele,
 þou nost how sone þou myȝt haue lesse.
 Be not to sykere of þyne hele,
 þou not how sone falle in sykenesse. 52
 Deþ claymef eche man for hesse,
 And sodeyn, deþ no dayes selle.
 Siþ no man is in sykernesse,
 Be redy euere at goddis wille. 56

(8)

- ¶ And on þy strengþe be not to bold,
 Ne skorne no pore, ne feble of elde.
 ffor lyue longe 3e mon be old,
 In feblenes to hoke *and* helde, 60
 In cowardys 3oure corage kelde.
 But 3e had help, 3e shuld spille.
 3e þat heuene blisse wole welde,
 Let wit be lord aboue 3oure wille. 64

(9)

- ¶ God haþ lent 3ow discrecioun
 Boþe of wele *and* of woo,
 Werkis of deuocioun,
 Vyces, vertues, frend, *and* foo. 68
 Siþ 3e can part hem wel o two,
 Let vyces on 3ow brynge no bille.
 þe weye of grace, and 3e wol go,
 Let wyt be lord aboue 3oure wille. 72

VI. *To lyf¹ bodyly, is perylous.*

[Digby 102, leaf 104.]

[9 stanzas of 8, *abab, bcbc.*]

(1)

Lerne bodyly to lyue.þy seruaunt, non hyre þou pay.
Pore ne riche, no ȝiftes ȝeue,Give nobody
his due,But take *and* gedre al þat þou may ;
þouȝ it come wiþ wrong, say not nay,
But falsely loke þou swere and liȝe.4 but take from
everybody.

þe pore man is the riches pray.

Lerne þus to lyue bodilye.

8

(2)

¶ There market beteres gadere in þrong,

Loke þat company þou lede.

Stalworþly mayntene wrong ;

So may þou wyne moche mede.

12 Maintain
wrong,

To reue fro pore take non hede.

rob the poor,

Do as þou þouȝt neuere to dye.

Say noþer pater noster ne crede.

Lyue þou in ese bodyly.

16 never say a
prayer.

(3)

¶ Rechelesly þe gouerne,

Day *and* nyȝt ; walke lateAt cokes hostry *and* tauerne.

þouȝ þat no man opere hate,

Go not er þou make debate.

To lewed, lettred, *and* clergie,

Do no reuerence to non astate :

þan men wole drede þe bodylye.

20 Stroll about,
day and
night, in the
taverns,and set people
against one
another.

24

(4)

¶ Thé þat þe good wolde teche,

Rebuke hem, and foule despise ;

Byd hem go to þe chirche *and* preche.ffolwe ²fooles, *and* fle fro wyse.28 Despise those
who teach
you good,follow fools'
counsels ;
[² leaf 104b]¹ read 'lyue,' *vb.*

never pass
a just
sentence.

þeue no doom in riȝt assyse.
ffle fro troupe *and* þou hym spye.
Loke þou be proudest in alle gyse :
þan men wole preyse þe bodylye.

32

(5)

Be sorry at
the happiness
of others,
and pleased
at their
misfortune.

¶ Loke þou haue sorwe sad
Whan þou seest folk haue welfare ;
Loke þou be mery *and* glad
Whan þou wost folk haue sorwe *and* care.

36

Do nobody a
benefit.

ffede non hungry, ne cloþe no bare ;
Lete herberveles þerout ly ;
Visite no syke, *and* prisoners spare.
Loue þy seluen þus bodylye.

40

(6)

Calumniate
your faithful
servant,

¶ ȝif þy man be a good seruaunt
þat þe were loþ to for-go,
Stele þyn owen good fro his hand,
Bere on hym he stal it so.

44

and cause
him to be im-
prisoned.

Bryng hym in presoun tho,
Longe there for to lye,
Til he be fayn, for sorwe *and* wo,
To swere to serue þe bodylye.

48

(7)

Get a maid
with a child,

¶ And ȝif þou haue a damysele
þat serueþ þe wel, of trewe lynage,
ffonde to make here wombe to swelle,

52

don't marry
her,

Make no fors of no maryage.
And ȝif she grucche wiþ þe to rage,
And alway fro the wole wrye,

but beat
her.

Bete here, and ȝeue here non oþer wage,
And lyue in lustes bodylye.

56

(8)

Thus you
will get
shame.

¶ Thus make þe byknowe.
After þy dede, resceyue thy name.
So shal þyn horn oft[e] blowe,
And hunte after his owen shame.

60

3e, þou; þou be of feble fame,
 Bere good visage, þy nouȝt aspye,
 Make þerof but iape *and* game
 In fleschly lustis bodylye.

64

(9)

¶ At masse, at matyns, rule ȝow so :
 Leue dewe deuocioun ȝow byhynde.
 Speke no good of frend ne foo,
 Lete non skorneles fro ȝow wende ;
 Loke no man be thy frende ;
 Lete no man thryue, but do hem nye ;
 Kepe hem pore, and to þe bende :
 þen wole þey drede þe bodylye.

Speak good
 of nobody,

68

do harm to
 every man;

72 then all will
 dread you.

VII. *Man, know thy self, and lerne to dye.*

[Digby 102, leaf 104, back.]

[15 stanzas of 8, *abab, bcbc.*]

(1)

Mannys soule is sotyl *and* queynt,
 Shal neuere ende þou; he dede gynne.
 The flesch is fals[e], frele, *and* feynt,
 þe world alone wolde wyne ;
 Is wormes mete, *and* sek of synne ;
 He nys neuere fild of glotonye ;
 His clopyng is a dedly skynne.
 Man, knowe þy self, and lerne to dye !

Man's soul is
 noble and
 immortal ;

his body,
 mean and
 mortal.

4

8

(2)

¶ Lerne to dye, *and* go to skole,
 Siþ þou fro deþ may not fle.
 Lete not þy werkys preue þe fool.
 Whan deþ wole assaile þe,
 Sende warnestor to þy soule to be ;
 þy vices fro þy vertues triþe.
 3e sette ȝoure soule in kynges gre,
 þat lerneþ wisely for to diþe.

Learn to die
 wisely,

nor let your
 works prove
 you a fool.

12

16

(3)

All men
must die;

¶ Eche man in certayn is to dye,
At domesday stonde in drede.

[1 leaf 105]
neither meed
nor wise
counsel nor
flattery can
buy your life.

þere al þe worldis tresorye

May not bye ¹thy lyf for mede,

20

No wys counseil þat dede þe lede,

Ne glosere wiþ his flaterye ;

Non may helpe oþer at nede :

ffor thy, man, wysely lerne to dye.

24

(4)

[nota]
Don't hoard
up treasures,
for they are
useless after
death.

¶ What may thy richesse þe auayle
Whan þou art to depe dryue?

Thy wynd is layd, þou mayst not sayle,
þou; þou lete out bonet *and* ryue.

28

Practise
virtue.

Loke to vertues þou þe 3yue

Er tombe be held to þe li3e ;

ffor he þat gostly wel dop lyue,

He lerneþ wysely for to di3e.

32

(5)

Detain others
from sin ;
for if wicked
people go
with you to
hell,
they increase
the heat ;

¶ Two skilles y wole telle

Why eche man shuld repræue oþeres synne :

And he wyst hym self shuld go to helle,

Counseyle no mo to come þer-ynne :

36

þe mo brondes, þe hattere brynne,

Incresyng of his maladye ;

Here nys no charite, 3ut shal he wyne

To lasse his pyne after he dye.

40

(6)

if holy men
go with you
to heaven,
they increse
your joy.

¶ And 3if he wiste to heuene to go,

His soule be saued in sikirnes,

He shulde counseile aH folk do so,

Saue here soules, and do not mys ;

44

Nou3t for here profyt, but al for his,

His owen ioye for to hy3e ;

þe mo soules, þe more blis.

þenk here-on, *and* lerne to dy3e.

48

(7)

¶ Thy wikked werkis in þy ȝowthe,
 Seke hem wel tyȝ þou hem fynde,
 And al þy tyme riȝt til nowþe ;
 Loke þat fardel þou vnbynde,
 And shewe it wel wiþ shrift wynde ;
 No fende spot vpon the spyȝe ;
 And haue repentaunce in mynde.
 On þis manere lerne to dyȝe.

52 Confess

56 and repent al
your sins.

(8)

¶ While man doþ synne in werkis wylde,
 Al þat tyme he nys but ded ;
 He nys not counted as fool ne childe,
 But as a man can good *and* qued.
 ffor his soule he telyeþ no bred ;
 Here landis of vertue laye don lyȝe.
 Do comaundementis þat god bed,
 þan lernest þou wysely to dyȝe.

As long as a
man is in
sin, his soul
is dead.

60

64

(9)

¶ Pore, nedy, *and* gredy, þat not ne haue,
 In goddis name ȝeue þat asken ouȝt.
 Pore, nedy, *and* not gredy, þat noȝt ne craue,
 ȝeue hem þouȝ þey ne aske nouȝt.
 And nedeles gredy þyn almes souȝt,
 ȝeue hem no þyng þouȝ þey crye :
 þere nys no nede, ȝifte haþ no mede.
 Suche almesdede mon neuere dye.

Give alms to
the poor
though they
don't crave ;

68

but bestow
nothing on
undeserving
people.

72

(10)

¶ What argument may beter preue
 Why men ben bent to don o mys ?
 Not but defaute of byleue.
 I trowe þey wene no god þer nys,
 Ne helle pyne ne heuene blys,
 Paradis ne purgatorie,
 Or elles, a-noþer heresy þere is,
 As a best wiþoute soule to die.

Disbeliet is
the cause of
sin.

76

80

(11)

Man has
nothing of
his own;

God will call
him to
account for
everything.

[1 leaf 105 b]

¶ Man, of his owen, nouȝten haue ;
Al is goddis, and he it lent.
þerof god wole rekenyng craue,
How þou it wan, held, *and* spent ; 84
þy leste þouȝt, and what it ment ;
Troupe, ¹*and* lesyng þou dede liȝe ;
And ȝet þy soule is goddis rent :
So quyte þat wel, lerne to diȝe. 88

(12)

Cry mercy
that your
almsdeeds
are so little
in compari-
son with your
sins.

¶ Whanne þou dest þyn almesdede,
Crie god mercie it is so lite.
To counte þy richesse þou myȝt haue drede,
In partye of payment so litel quyte. 92
þouȝ þou do mys, god nyl not flyte
Ne þrete þe ones ne twyȝe ;
Body *and* soule he can smyte.
Man, drede god, so lerne to dyȝe. 96

(13)

Don't hope
too much nor
too little ;

God is just
and merciful.

¶ Man, synne not in ouerhope,
þou wyntest not goddis mercy wiȝ fiȝt ;
Hit wolde brynge þe in-to wanhope,
To wene no mercy þou haue ne myȝt. 100
Goddis mercy is medled wiȝ his ryȝt,
And fro ryȝt, god nyl not plyȝe ;
After þe dede, þe doom is dyȝt.
Man, knowe þis wile er þou dyȝe. 104

(14)

Deadly sins
are mortal
knives :
virtues are
plasters to
heal the
wounds.

¶ Eche dedly synne is a dedly knyf.
Why loue men þanne so ofte to synne ?
Eche vertue is a plastre of lyf.
He haȝ fre wyȝ ; lese, or wyntne. 108
To salue ȝoure sores now begynne ;
þe holigost ȝoure grace gyȝe.
Siȝ body *and* soule mon parte o twynne,
To saue þy soule, lerne to dyȝe. 112

(15)

¶ Truste not al to opere men, In almes dede ne preyere ; ffor state of soule can no man kenne, ffor þey ben alle in goddis daungere, In helle pyne, or blisse clere. Repentaunce mot mercy byȝe. While þy dede is in þy powere, Be þyn awen frend er þou dyȝe.		Don't rely on other people, all are in the hand of God ; work while you may.
	116	
	120	

VIII. *A good makynge of iour delaye.*

[Against the Clergy. A.D. 1408-9]

[*Digby 102, leaf 105, back.*][13 stanzas of 8, *abab, bcbc.*]

(1)

M an, haue hit in þy þouȝt Of what matere þou maked is. God made the of nouȝt ; Al þat þou hast, þou wost, is his. Wheþer hast þou serued pyne or blisse, Seche þy werkis, and assaye ; þy getyng, þy holdyng, þy spendyng mysse, ffro blisse wolde make Iour delaye.	4	Consider whether you deserve heaven, or hell.
	8	

(2)

¶ To þy bed whan þou shalt go, þenk what þou hast don sen morn ; Wheþer serued blisse or wo, Or goddis name in ydel sworn, Or ellys fals[e] witnesse born, Letted pore men of here pray, In þy defaut here goodis lorn : þou shalt answeere here iour delay.		Think every day what sins you have committed.
	12	
	16	

(3)

¶ Who takeþ cure, he bereþ charge By goddis lawe, þe folk to preche þey make conscience large, Take tyeþ, and nyl not teche.	nota	Curates should not only take their tithes, but also teach their parishioners.
	20	

[nota]

Crist his postles tauȝt in speche
ffro worldis worschip to wende a-way,
Gostly *and* bodyly þe soules to leche,
And bad hem make no iour delay. 24

(4)

Don't strive
for riches and
worldly
honours;
work for the
people's
happiness;
don't hire
others to do
your office.

¶ Worldis good nes not holichirche ;
Richesse *and* worschep y ȝow forbede.
þe folkis cherche, in hem ȝe worche ;
Here noo oþer to don þy dede. 28
þat doþ þe dede, is worþy mede.
þou mayst not serue two lordis to pay ;
þat on he serueþ in loue *and* drede,
þat oþere he serueþ wiþ iour delay. 32

(5)

Those who
receive bene-
fices only
for revenues'
sake, dis-
please God,

[1 leaf 106]

and betray
the souls of
their parish-
ioners.

¶ Who ressayueþ benefys for richesse *and* ese
To haue his lyuyng in sykernes
Raþere þan serue god to plesse,
He ressayueþ hit o mys. 36
ffor riȝt ¹as Iudas dede kys
Ihesus, and after, hym betray,
So þey gyle þe soules fro blisse,
Of goddis seruyce make iour delay. 40

(6)

¶ Many seyn, "god is so wys,
Endeles ful of aȝ mercy ;
God nyl not, þouȝ y be nys,
Lese me þurgh myn owen foly ; 44
So dere god mankynde dede bye ;
What greueþ god, þouȝ y go gay ?"
þat synnen in ouerhope, in helle mon lyȝe ;
þere-of mon be non iour delay. 48

Whoever sins
in excess of
hope,
shall be
damned.

(7)

Some men
say, "If all
sinners were
punished,
nearly all
mankind
would go to
hell."

¶ Many wole say, þat leue vneuene,
"And it were soþ þat clerkis telle,
ffewe folkes shulde come in heuene,
So fele as shulde renne hedlyng to helle, 52

Hit were hard þere to dwelle,
 Wiþ helle houndis stonde to bay."
 Synne mon be punshed, as saiþ þe gospelle;
 þerof mon be no iour delay. 56

(8)

¶ That ouere puple haue astate, Colege or eny oþer degre, Mayntene no debate ffor synguler profyt of temperalte. 3oure rule is groundid in charyte, As liȝt of lanterne to lede þe way. To gouerne þe puple in vnyte, God bad hem make no iour delay.	Those who rule over the people, should not strive for their own profit, but to pro- mote the public weal.	60 64
--	---	----------------------------------

(9)

¶ Beter is litel ryȝtwys wounne, þere-of among þe pore to dele, þan ouer moche geten wiþ synne, Wiþouten desert take pore mennys wele, And helpe not þe soule to hele, But crye in pyne wey-laway. þe soules þe curatours wole apele To answeere of here iour delay.	It is better to get litte with riȝt, than much with wrong. Folk's souls will accuse bad curates.	68 72
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(10)

¶ Why ressayue ȝe worschipe þat ȝe haue? ffor ȝoure vertues, or for ȝoure vys? And ȝe ful worschip saue, In word <i>and</i> werk ȝe mot be wys. þis worldly wysdom is gostly nys, Whan werk acordeþ not wiþ wordis ȝe say. Heuene blys, <i>and</i> þis worldis delys, þat on wil make iour delay.	Are you re- spected for virtues or for vices? Your wicked works will prove you to be fools.	76 80
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(11)

¶ Thow may not knowe a cristen man þouȝ þou here hym say his crede. þe ten comaundementis tan, And speke, <i>and</i> do not þe dede, POEMS (OXF.).	Whoever says his creed and the 10 command- ments, but does not observe them,	84
--	--	----

Ne serue god in loue *and* drede,
 is a heretic. Is heretyk out of fay.
 After 3oure werkis, ressayue þy mede;
 þerof mon be no iour delay. 88

(12)

Don't suffer ¶ Thou; worldis richesse on þe falle,
 your soul And wolde gon bytween god *and* þe,
 to be a thrall of riches; Suffre not þy soule be þralle;
 God bought it þenk, god bouzt it to make þe fre. 92
 to make it free. þou; þy mayster a tyraunt be,
 ffro goddis lawe wolde say nay,
 Do as [thapostle] Poule bad þe:
 Abyde, *and* suffre wiþ iour delay. 96

(13)

You don't ¶ Man, þou wost wel þou shalt dy3e;
 know when What deþ, ne where, þou nost whenne.
 and where And synnes wolde þy soule ny3e, 100
 you will die; Ay more *and* more rerage we renne,
 And sodeyn deþ nyl no man kenne.
 I rede we drede domesday;
 Be euene wiþ world er 3e gon henne,
 therefore, you should always be prepared for death. ffro þere schal be no iour delay. 104

IX. With god of loue & pes, 3e trete.

[Easter, 1410.]

[Digby 102, leaf 106, back.]

[24 stanzas of 8, *abab, bcbc.*]

(1)

Clean your ¶ This holy tyme make 3ow clene,
 souls by Burnysche bryzt 3oure soules blake.
 shrift, ffro 3ow to god, let þe prest be mene.
 To do penaunce, *and* synnes forsake, 4
 Wiþ almes dede amendes make,
 And repentaunce may grace gete.
 repentance, and alms-deeds. In goode werkis wysely wake,
 And wiþ god of pes, y rede 3e trete. 8

(2)

- ¶ Wip soulis briȝt in god ȝe glade
 As shynynȝ angels out of synne,
 In worschip of hym þat ȝow made,
 To knowe ȝoure seluen now bygynne. 12
 To stryue wip god we may not wynne;
 Boþe body *and* soule he can bete.
 Ihesus is broþer of oure kynne;
 ffor-þy wip god of [pes] ȝe trete. 16

You will not
 win if you
 strive with
 God.

(3)

- ¶ Ofte han we treted wip god o trewe,
 And sayde no more synne we wolde;
 And euery ȝeere we breke it newe,
 Thre dayes no trefes wip hym nele holde; 20
 Synne to bay many a folde
 On soules helle houndes slete.
 Er ȝe come þere, ȝonge *and* olde,
 Wip god of pes y rede ȝe trete. 24

You always
 break your
 promise to
 sin no more.

Amend while
 you have
 time.

(4)

- ¶ Trete while ȝe haue ȝoure hele,
 ffor sodeyn deþ stomblen as blynde.
 þe grettere lordschipe of worldis wele,
 þe more in þraldom hit doþ hem bynde. 28
 Man, þenke þy lyf is but a wynde;
 When þat is blowen, þou art forȝete;
 Holde couenaunt to god, *and* be kynde.
 ffor-þy, wip god of pes ȝe trete. 32

The greater
 the lordship,
 the greater
 the slavery
 in sin.

(5)

- ¶ Ȝe mot hit shewe, wip herte sorwe,
 To a prest, and weel ȝow shryue;
 Noȝt turne aȝen þerto to-morwe,
 But þenke be good al thy lyue. 36
 Wip goddis sonde looke ȝe not stryue,
 Ne derne mornynȝ counterfete.
 Rekne wysely aȝ þy wittes fyue,
 Wip god of pes when ȝe do trete. 40

Confess your
 sins, repent,
 and give
 them up for
 ever.

(6)

- ¶ The synnes þat wolde þy soule apayre,
 To a prest shewe þe cas.
 Don't palliate your sins from false shame,
 Loke þat þou not paynte hit fayre,
 But shewe it forþ riȝt ful as it was. 44
 þat shame is mede for þy trespas ;
 ffor synne þat wolde þy soule þreto,
 Aske mercy, and seche gras,
 Wiþ god of pes when ȝe trete. 48

(7)

- ¶ That clippen money, þey haue þe curs
 ffoure tymes in þe ȝere ;
 Whoever clips money or uses false weights and measures, scorns God.
 Here waztes, þat þey waye þe wors,
 ȝerde or elne, fer or nere ; 52
 Wheþer þey selle good chep or dere :
 But þey þe full mesure mete,
 Hit semeþ in skornyng þat it were,
 Wiþ god of pes whan ȝe trete. 56

(8)

- ¶ Auyse ȝow þat leden lawe,
 ffor drede of lordschiþe or for mede
 Carriers-out of the laws, do poor people justice!
 Holde no pore men in awe
 To storble here ryȝt or lette here nede. 60
 Hit bryngeþ þe soule in gret drede,
 Aȝens goddis lawe to plete.
 þe rolles ariȝt y red ȝe rede,
 [leaf 107] Wiþ god of pes when ȝe trete. 64

(9)

- ¶ That haldeþ questes or assise,
 þat takeþ or ȝeueþ fee or hire,
 Those who receive or pay fees and taxes, should not pervert the laws.
 Lette not lawe fro riȝt gyse,
 Ne mayntene wrongis as master *and* sire. 68
 þey may be ferd for helle fire,
 To ete here neyȝebores at here mete.
 þat lyf shal not euere more dure ;
 ffor-þy, wiþ god of pes ȝe trete. 72

(10)

¶ 3e þat comeþ to goddis bord,
 Resceyueþ hym in clene lyf;
 Holde non old synnes in hord,
 ffor þanne begynneþ a newe stryf;
 ffor he to god haþ drawen his knyf,
 þat þenkeþ in skorne þere wolde hym ete.
 Here be war, man *and* wyf,
 Horde no synne when 3e trete!

76 Confess all
 your sins
 before the
 communion;
 otherwise
 you commit
 a sacrilege.

80

(11)

¶ Man, 3if þou haue tan a fal,
 Ryse vp, *and* no more slyde;
 O prest, þy shrifte schewe it al,
 But hyde no synne in hord by syde.
 In venyale synne longe to hyde,
 Makeþ dedly synnes to growe grete.
 Wip 3oure werkis 3e mot chyde,
 Wip god of pes when 3e trete.

84 Confess to
 one priest
 your mortal
 and venial
 sins;

88

(12)

¶ Seuene syþes on þe day,
 Men seyn, the riȝtwis man doþ falle.
 þanne he þat falleþ in synnes alway,
 How schulde he rekene þo synnes alle?
 But he wrot hem, grette *and* smalle,
 Summe at shrifte he schulde forȝete,
 He schulde þe prest þe oftere calle,
 Wip god of pes when 3e trete.

92

don't forget
 any.

96

(13)

¶ ffoure acountes þou shalt 3elde:
 God made þe lyk to his ymage;
 How þou it wan, how þou it helde,
 How þou it spendid in wast outrage.
 fforfete not heuene, þyn heritage;
 Among seyntes þy soule sete.
 Rekene ere þou renne in rerage,
 And wip god of pes 3e trete.

nota

100

Don't forfeit
 your heritage
 in heaven.

104

(14)

God sende
mischief to
a kingdom
where his law
is not kept.

¶ Holy writ biddeþ god sende vengeance
To kyngdom þat nele not holde his lawe,
Wrappe and stryf and alle greuance
Among prynces *and* pore men þrawe, 108
þat nele not leue goddis sawe
Ne counte his gynnyng at o clete.
To werkis of wysdom, by tyme 3e drawe,
And wiþ god of pes 3e trete. 112

(15)

Those who
don't make
amends for
their sins
are wanting
in faith.

¶ Who so leued þat god were trewe,
þan wolde þey do þat god hem bede.
þat mende no mysse, but synne ay newe,
Hem lakkeþ aȝ þe poyntes of þe crede. 116
Serue god for helle drede
Lest þy soule falle in chete;
And loue god for heuene mede;
Wiþ loue *and* drede wiþ god 3e trete. 120

(16)

Though you
take orders,
you get no
reward with-
out charity.

¶ þouȝ þou take ordre or religeoun,
Wiþ-oute charite þou seruest no mede. [leaf 107, back]
3eue drynke to þursty, þat han and mown,
Cloþe þe naked, and hungry fede, 124
Vysite þe pore and syk þat nede,
And giltles presoneres, loos 3e lete,
And burye þe dede, is charite dede;
Wiþ þes werkis, wiþ god 3e trete. 128

(17)

Pay what
you owe to
your neigh-
bour and to
God,
and receiue
heaven as
your due.

¶ þere þou hast borwed, quyte þy dette,
And to þy seruauȝt þat reson is.
Loke what degre god haþ þe sette;
Quyte hym þy dette, þy soule is his, 132
And resceyue þy dette, heuene blis;
þere thar þe noþer swynke ne swete;
And ordeyne þe wele, and amende þy mys.
þus wiþ god of pes 3e trete. 136

(18)

- | | |
|-------------------------------------|------------------|
| ¶ Caste þe not to couetys, | Warriors |
| 3e þat ryztwys werryours be, | should not be |
| But loke where rízt querel lys ; | covetous, |
| Chastise þe rebeþ in charite. | 140 but chastise |
| þere god is frend, his foomen fle ; | rebels in |
| 3e thar not counte hem at o pete. | charity. |
| God doþ batayle, and not 3e ; | God helps |
| fforthy, with god of pes 3e trete. | his friends. |
| | 144 |

(19)

- | | |
|---|---------------|
| ¶ And 3e in batayle haue maystrie, | |
| And fortune serue, and god 3ow spede, | |
| Thank god þe victorie, | |
| And holde it not 3oure owen dede. | 148 Thank God |
| Serue god in loue <i>and</i> drede, | for victory, |
| And be not proud of 3oure byzete. | don't think |
| After 3oure werkis, wayte aftur 3oure mede, | it your own |
| And so wiþ god of pes 3e trete. | work. |
| | 152 |

(20)

- | | |
|---|-----------------|
| ¶ 3if a clerk haue þurgh hap | Bishops, |
| Cure of soules or bischopriche, | like good |
| He hat not bischop, he hat a byshap ; | shepherds, |
| Make opere after his werkis like. | 156 should keep |
| To kepe his shep fro helle tike, | their flocks |
| In folde go, amonge hem blete ; | from hell's |
| Saf <i>and</i> sounde brynge hem y-lyk, | tikes. |
| Bytwen god <i>and</i> hem to trete. | 160 |

(21)

- | | |
|--|-----------------|
| ¶ Benefice of hollychirche first was graunted, | |
| For prestis, holy lyf to lede ; | Priests ought |
| Dryue out synne, suffre non be haunted ; | to be models |
| Here non oper to do his dede. | to the people ; |
| þe werkman is worþy his mede | 164 they |
| In felde, in toun, <i>and</i> in strete. | shouldn't |
| Teche vnwys, helpe hem þat nede, | hire others to |
| Byfore god for hem to trete. | do their |
| | work. |
| | 168 |

(22)

They promise
to do their
duty,

¶ In wordis þey sayn þey wil do wel,
Take cure of soules as worthi clerkis,

and wash sin-
ful soules'
shirts,

And resceyue þe charge euery del

To wasche synful soules serkis.

172

but they are
proved fools
by their
works.

þey preue hemself fooles in werkis ;

Wip holy water nele no parischen wete.

Caste away Antecrist merkis,

God wip god of pes to trete.

176

(23)

¶ Now sumwhat y haue 3ow sayd

What is salue to 3oure sore.

[MS. store]

To sau3ten wip god, holde 3ow payed,

And arraye 3ow wel þerfore

180

Prepare to
receive God
in the sacra-
ment.

To resceyue god, 3oure soules store,

His body in forme of bred o whete,

And kepe hym : so 3e nede no more

Eft of pes wip hym to trete.

184

(24)

Repent, and
do penance
for your sins.

¶ Whan þou hast told al þy greuance,

þan do as þe prest þe tau3te ;

Holde wel þy penance ;

[¹ leaf 108]

Repentaunce, ¹for3ete þat nou3t.

188

Whan 3e wip loue god han lau3t,

Neuere fro 3ow hym 3e lete.

God brynge 3ow to his angels sau3t,

þere neuere nys nede o pes to trete.

192

X. A good sterpyng to heuenward.

[Digby 102, leaf 108.]

[15 stanzas of 14, *abab, abab, cc, ddd, c.*]

(1)

Many people
don't like to
hear vices
reproved,

Many man is loþ to here
Repref of vices *and* werkis ylle ;

For pride hem þenkeþ goddis pere,

þat welde þis worldis wele at wylle ;

4

and will tell a
friar to cut
his sermon
short, or be
still.

At a sarmon wil bid a frere

Make it short, or ellys be styлле.

Hym þat is loþ, good to lere,
 He shal, wheþer he wole or nylle. 8
 We fareþ as knaue þat takeþ his hyre byfore,
 Serue his mayster wel þe worse þefore.
 Richesse and hele makeþ men vnkynde,
 þat goddis *seruyce* is out of mynde; 12 Wealth makes men forget religion.
 For graceles *and* gostly blynde
 þe flesch distroyeþ soules store.

(2)

¶ God seiþ, “Man, y made þe of nouzt,
 And put the into *paradys*, 16 God says to man, “I placed thee in Paradise,
 Of erþely þynges þat y wrouzt,
 To neme þat neded to þyn eys.
 I lent þe fre wil *and* þouzt,
 Warnyng of folý to be wys; 20
 At þe tre of wysdom, folý þou souzt,
 And 3af for an appyl þe most of prys.
 þe same mouþ þat þe appyl gnewe,
 In þat mouþ þe holy croys grewe, 24 which thou lost by sin.
 Wheron y dyed for 3oure gylt;
 þurgh þe herte and þurgh þe mylt
 I hadde þe poynt, *and* 3e þe hylt;
 3oure heritage y bouzt 3ow newe. 28

(3)

¶ 3e þouzte 3e had not ynow
 Euere lastyng lyf and euere more rest;
 3e braken my byddyng, 3e benden a bow,
 3e boten an appyl þat þirled my brest. 32
 Wiþ water, for synne þe world y slow,
 Saue seuene, *and* noe þat was my gest.
 My loue to man it was so tow,
 Hit lasted forþ and nolde not brest. 36
 For mannys loue I come fro blisse to pyne.
 Man was so pore, he had not to fyne.
 3oure gyltes greued god so sare,
 3oure gyltes on my bak y bare, 40 Since thou couldst pay no fine,
 þat god my fader nolde me not spare
 Tyl he had 3euen my lyf for þyne. I redeemed thee with my own life.

(4)

- ¶ My puple, where greued y 3ow or pyne ?
 But ladde 3ow þurgh þe see so rede 44
 With Aaron and moyses, myn owen hyne,
 And alle 3oure enemys y drowned to dede,
 For 3e shuld kepe lawe myne.
 In wildernes y made 3oure stede, 48
 To 3ow y planted myn owen vyne,
 And fourty 3eer fed 3ow wip angels brede.
 Wip loue I dede 3ow my lawe to teche,
 Bycom a man to be 3oure soule leche. 52
 Wip a spere 3e shed myn herte blood.
 þe pore 3e harme, and do no good.
 3eue I chastyse, 3e calle me wood ;
 And but 3e mende, y wol take wreche. 56

(5)

- ¶ Man, hast þou ouzt in mynde,
 þe pyne y suffred wip þe iewes felle ?
 3oure soules of derkenes to vnbynde, 60
 ¶ I suffred deþ, and heryed helle.
 Answer me, man ! was y kynde ?
 Miȝt y do more, canst þou me telle ?
 A beter frend, and þou can fynde,
 Leue me, and go wip hym dwelle. 64
 I do þe wele, why dost me woo ?
 I am þy frend, þou art my foo.
 þere y 3eue pes, þou makest debate.
 þere y loue, þou dost hate, 68
 And stekest me wipoute þe 3ate.
 My worldys goodis þou holdest me fro.

(6)

- ¶ Man, þou dost as a thef
 þat hat holycherche gre, 72
 Whan men wold take hem wip repref,
 þat to chirche he wole fle.
 So doþ man þat is in gref
 Or in syknes ; þan calleþ he me. 76

I led thee
 through the
 Red Sea,

and destroyed
 thy enemies,

and fed thee
 with angels'
 bread.

[¶ 1f. 108. bk.]
 I suffered
 death for
 thee.

I am thy
 friend, thou
 art my foe.

Thou callest
 me at need,
 like a thief
 who takes his
 refuge in a
 church.

And zut, man, þou art me so lef,
 Wiþ *mercy and ruþe* y bowe to þe.
 3if y byd þe my lawe to fulfille,
 þou hauntest þy synne, and wonest þeryn stille. 80
 þou hatest aȝ þat loue my name.
 þou wost þou *seruest* so gret blame :
 How darst þou byd me, for shame,
 To bowe to þe or worche þy wille? 84

(7)

¶ Man, þou to my lawe art knyȝt ;
 Why ho[l]dest þou werre agaynes me,
 My worldis goodis in hord to pyȝt
 Fro pore þat þy breþeren be ? 88
 Art þou not warned by holy writ ?
 I made, and bouȝte hem as dere as þe.
 Hit is wanhope goȝ byfore ȝoure wit.
 þat ȝe hyde, ful bryȝt y se. 92
 ffor þe pyne y dede for ȝow dryȝe,
 ȝoue þyn herte, wiȝ teres of þyn eyȝe.
 Repente sore for þy trespas !
 So lyȝtly myȝt þou come to gras, 96
 To heuene, to þat worȝy plas,
 To byȝe to þe, on rode gan dyȝe.

(8)

¶ Man, how darst þou my lawe preche,
 And telle þe articles of þe fay ? 100
 My wit word, wiȝ þy mouȝ teche,
 And in þy werkis þou seyst hit nay ?
 Wiȝ theues and wiȝ spouse breche
 þou delest *and* rennest nyȝt *and* day. 104
 In pyne þou sechest þyn owen wreche.
 Thow temptest me to be wrappful ay.
 I mad þe wys and fayre, angels pere,
 þou makest þe fool, and foul fendis fere. 108
 þy lyȝtnes þou spendest in harlotrye ;
 þy strengþe, in wrappe *and* tyrauntrye ;
 þy fayrenesse, in pryde and lecherye.
 þou settest at nouȝt, y bouȝt so dere. 112

Though I
 have mercy
 on thee,

thou for-
 sakest me,
 and sinnest
 again.

Thou heapest
 up riches,
 and oppress-
 est the poor,
 whom I
 bought as
 dearly as
 you.

How darest
 thou say thy
 creed, since
 thy works
 belie thee,

in theft and
 adultery ?

I made thee
 like an angel,
 thou makest
 thyself like a
 devil, and

settest at
 nought what
 I bought so
 dear.

(9)

Thou takest
delight in
offending me,
and in recom-
pensing evil
for good.

¶ To greue me, men þenke it game
To breke þe lawe þat y þe bed ;
In despyt, forswere name,
By woundis y had in handis *and* hed. 116
I do þe worschiþe, þou dost me shame ;
I 3af þe lyf, þou 3af me ded,
Mirre and galle to drynke wiþ grame.
I 3eue þe my body in fourme of bred. 120
3e fare wiþ me, as gest his yn doþ borwe,
Resceyue to-day, and put me out to ¹ morwe.
Agayn to synne whan 3e go,
Shamely 3e put me 3ow fro. 124
And 3e desyre I be 3oure foo,
3e gete but wreche *and* dowble sorwe.

[¹ leaf 109]

(10)

Some despise
the diuine
service which
I ordered,

¶ And 3e defoule my holy place,
þat turneþ þe chirche out of his gyse. 128
Holy chirche is spirytua^{ll} grace ;
þe duwe dette, deuyne seruise.
and say I am
not God, þey calle me as he þat no god was.
þat cure of soules don despise, 132
fro hem y wole turne my face,
And calle hem as fooles out-casten fro wyse.

Those who
sell souls for
worldly
riches, make
scourges for
themselves,

þat sellen soules for temperal getyng,
þey maken skourges to here owe betyng ; 136
Here good dayes ben wastyng,
And þey, to helle hastyng
To be wiþ fendis chastyng,
fulfille on hem my thretyng. 140

(11)

My sword
shall sever
right from
wrong.

¶ My swer^{te} is fyre þat brynneþ bryzt,
Shal shede þe riȝt fro þe wrong.
I brenne sheldis *and* swerdis in fyzt ;
As whirlewynd y skatre þe fals þrong. 144
No kyng shal be saued by his myzt,
Ne þe geaunt, be he neuere so strong.

þat y am god, 3e shal knowe ryzt ;

Nes non bot I, endeles long.

3e may not serue two lordis to plese,
ffede fatte shep in greceles lese.

þat plesen me, 3e holde hem nys ;

þat gyleþ þe world, 3e holde hem wys.

3e may not wynne, wiþ 3oure delys,

Here and in heuene boþe, 3oure ese.

148 Thou shalt
know that I
am God.

152 Thou scornest
my friends,
and thinkest
those wise
who deceive
the world.

(12)

¶ In this world, to folk ful fele

Goddis wordis þis myzt be :

Man, þou serued me not in þi wele ;

Why shulde y knowe þi pouerte ?

þou loued me not in þi hele ;

In syknes why shulde y rewe þe ?

Fro my comaundement þou dede stele :

Of hem þou serued, fong þy fee !

3et, o god, þe fader of blysse,

þe holy gost salueþ soule syknesse.

þou; we agylte þe godhed,

Mercy moueþ þe manhed,

ffor loue of his breþered,

3eue mercy to mekenesse !

156 Thou didst
not love me
in thy happi-
ness ; why
should I help
thee in thy
distress ?

160

164

168

(13)

¶ 3if man ligge long in synne,

And wilfully sleep fro grace,

To sharpe my wreche y wole bygynne,

Take vengeance for his trespas.

His enemys, I wole leten hem ynne,

As bestes in forestes, 3ow to chas.

For drede 3e shal nowhere wynne,

But fynde my wrappe byfore here face.

I saued moyses in þe rede see,

Ionas in whales wombe dayes þre ;

þre children in þe fyre so rede.

Dauid slow golyas to dede.

Do 3e þe lawe þat y hem bede,

And 3e shal haue þe same degre.

The longer
man lives
in sin,

172 the more
vengeance I
shall take
on him.

176

180 If thou keep
my law, I
shall save
thee, as I
saved, Moses,
Jonah, the
3 Children,
and David.

(14)

- [If. 109, bk.] ¶ Man, I can do þe erþe to shake,
I can destroy Wip flood *and* drowtes distroye þoure wele. 184
everything. I chastise erþe ; 3e sample take :
I may sle, 3eue lyf *and* hele,
ffyre *and* thonder fro heuene make ;
Nes non fro my strokes may stele. 188
- On doomsday At domesday do 3ow alle quake
all men shall Whan 3oure owen werkis wole 3ow apele ;
be judged þanne knaue, beggere, pore broþelyng,
according to May apere wip pape and wip kyng. 192
their works. þere shal non reuerence haue,
Ne mercy, þouȝ þey wolde craue.
Here dedis shal hem deme, or saue.
þan alle to me shal 3elde rekenyng. 196

(15)

- All worldly ¶ Man, þe worldis good is myn ;
treasures are How þou it spende. tak good hede.
mine ; Hit is myn, and not þyn,
No more þan þou hast of nede ; 200
- thou shouldst Not to fostre þe as a swyn,
not revel þy foule flesche in fylþe to fede,
while the And leue þe pore in hunger *and* pyn,
poor die of And fynde hem noþer foode ne wede. 204
hunger, And pore folk on þy defaute dyȝe,
Wip diues in pyne þou shalt lyȝe ;
ffor þou shuld 3eue, god dede þe sende.
but let them Tak kep how þou it spende ; 208
partake of ffor þat leueþ þe byhende,
what I sent þow mon rekene, or þe abyȝe.

XI. God & man ben made atte on.

[Easter,
1412]

[Digby 102, leaf 109, back.]

(15 stanzas of 8, *abab, bcbc.*)

(1)

- Praise God ! Glade in god, pis solempne fest,
he has Now Alleluya is vnloken.
avenged us þenkeþ how god, lest *and* mest,
on our On oure enemys haþ vs wroken,
enemies,

þat hadde vs in cheynes stoken,
 Wrappid in synnes many on.
 þe fendis are flowen, þe cheynes are broken,
 And god and man are wel at on.

8 and God and
 man are at
 one.

(2)

¶ first whan god wiþ man was wroþ,
 þat Adam forfeþet for his vys,
 Man to angels was so loþ,
 þey dreuen hym out of paradys.
 To amende here folý, god so wys,
 Wiþ fals iewes let hym slon ;
 Here raunsom was his blod o prys ;
 So was god and man at on.

When Adam
 had sinned,

12

God ransom-
 ed him with
 his blood,
 and so were
 God and man
 at one.

16

(3)

¶ And 3it a ferly more byfelle,
 þat god dede þurgh his grete myzt :
 þe soules he loued, he fet fro helle
 To paradys among his angels bryzt.
 Hem þouzte þat was a wonder syzt,
 Among here frendes, brynge here foon.
 Al on wrong, god made riht :
 So made god angels *and* man at on.

When Christ
 took the holy
 souls from
 Heil to
 Heaven,

20

angels and
 man were at
 one.

24

(4)

¶ The þridde sawztenyng mowe 3e proue.
 When posteles stryuen for hize degre,
 God spak to hem a word of loue,
 And seyde, " pes wiþ 3ow be !
 Elles 3e may not folwe me,
 But 3e wiþ in my gates gon."
 So god bond man in charite,
 Byddis man *and* man be wel at on.

Jesus taught
 his apostles
 to be humble
 and practise
 charity,

28

and so were
 man and man
 at one.

32

(5)

¶ The ferþe sawztenyng, god vs tauzte,
 þat best may kepe eche in state.
 Let body *and* soule to-gydre be sauzte,
 Kepe god ¹ wiþ-yn 3oure ynnere 3ate.

Let body
 and soul be
 at one.

36

[¹ leaf 110]

For who so loueþ þere god doþ hate,
 Is berseþ to his owen flon.
 We ben vnkynde, wiþ god debate,
 ffor euere he profreþ to ben at on.

40

(6)

¶ The fyfte sawztnyng, synne refuse.
 Let eche man haue þat shulde ben his.

If you repent
 your sins,
 God will have
 mercy on
 you.

On mannys syde, repentaunce doþ rise,
 And on goddis syde, mercy is ;
 þay trefeþ of pynes *and* of blis.

44

Repentaunce makeþ wepyng mon.
 When repentaunce and mercy kys,
 þan is god and man at on.

48

(7)

¶ Thow made not þy self ; god dede þe make,
 Put soule of resoun in flesche so frele.

God can leue, god can take,
 Richesse, strengþ, faynesse, *and* hele.

52

God can
 destroy
 everything ;

He is victorie in batayles fele,
 Can sle soule, blod, and bon.

nobody can
 escape his
 blows.

Nes non fro his strokes may stele.
 Glade in god, 3e ben at on.

56

(8)

¶ God 3af erþe to mankynde,
 And heuene to hem þat wole be wys,
 þat holden his lawe, haue hym in mynde ;

God promised
 Heaven to
 the wise, and

Hell to fools.

And helle to hem þat wole be nys.
 In oure fre wille, þe choys it lys,
 Heuene, or helle, to haue that on.

60

In heuene, and 3e wole haue delys,
 Let body *and* soule be wel at on.

64

(9)

¶ God may say, fern 3ere, folk were fayn
 To resceyue me ymydde here brest ;
 On morwe þey put me out a3ayn ;
 In my palays þey made þe fendis nest.

God may
 say, " Men
 expelled me
 from my
 palace, and
 gave it to my
 enemies."

68

To lityl whyle y was here gest.

My loue y loste, y make my mon.

Let god now lengere wiþ 3ow rest,

Now god *and* man is wel at on.

72

(10)

¶ Folk þat were fendis fere,

Sulpid in synne derk as nyȝt,

Now are þey fayre angels pere,

As shynnyng sune in goddis syȝt.

3e haue resceyued 3oure god of myȝt,

Ayþer in oþer, 3oure wille is on.

3oure hertys were heuy, þey may be lȝt ;

Glade in god, 3e ben at on.

76

You were as
black as
devils, God
has made
you as fair
as angels.

80

(11)

¶ Man, and 3e holde my lawe,

Aȝ þyn enemys shal þe drede ;

And þou stonde of me non awe,

þyn enemys outeray þe in dede.

For þere as I my frendis lede,

þey shul not sporne at stok ne ston.

In aȝ here werkis þey shal wel spede,

3if god and man be wel at on.

84

Man, if thou
keepest my
law, I shall
destroy thy
enemies.

88

(12)

¶ Myn enemys, y shal reue here syȝt,

3eue syknes *and* drede, pouert *and* wo ;

My frendis, y 3eue syȝt *and* myȝt,

Richesse, strengþe ouer here foo ;

Hem thar not drede, where þey go,

Here wele and worschip, in euery won.

Sip 3e be syker, kepe 3ow so.

Now god *and* 3e are ¹wel at on.

92

I shall ruin
my foes,
and reward
my friends.

96 [¹ If. 110, bk.]

(13)

¶ Man, y aske no þyng of þyn.

For loue, my loued in helle y souȝt.

3eue me þy loue, þy soule is myn ;

Or 3eue it hym þat it² derrere bouȝt.

POEMS (OXF.).

Give me thy
love,

100 [² MS. haþ it]

E

I died for
thee.

Suffre pyne for þe, me nedid nouȝt,
In hed, in hand, in foot, ne ton.
ȝoure gyltis y bare in herte *and* þouȝt,
I made my fadir *and* ȝow at on. 104

(14)

Don't dis-
grace my
name.
Control thy-
self.

¶ Sum of my kyndenes, ȝe myȝte me quyte.
Do þre wordis of my comandement :
My name, my pyle take not in despite ;
Rule wel þy selue in good atent. 108
Thow nost how sone þe after sent,
To ȝelde rekenyng of goddis lon.
The rolles of rerage þe fendis han brent,
ffor god *and* man is wel at on. 112

(15)

Thou canst
not affront
me more
than by
leaving my
law and
taking a new
one.

¶ And þou me loued, þou wolde me leue,
And do my lawe, and holde it trewe.
How myȝtest þou me more repreue
þan leue my lawe, and tak[e] newe? 116
þy vyces wole make þy soule to rewe :
In derkenes neuere sonne shon ;
Vertues shyne bryȝt of hewe.
Holde goddis lawe, ȝe ben at on. 120

XII. God saue the kyng, and kepe the croun.

[Easter, 1413.]

[*Digby* 102, *leaf* 110, *back.*]

[19 stanzas of 8, *abab, bcbc.*]

(1)

Lord, send us
peace!
Let every-
body counter-
act fools'
designs, and
stand up for
the king.

G lade in god, caȝ hom ȝoure herte,
In ioye *and* blisse ȝoure merþe ences,
And kepe goddis lawe in querte ;
þes holy tyme, lete sorwe ases. 4
Among oure self, god sende vs pes !
þerto eche man be boun :
To letten foolles of here res,
Stonde wiþ þe kyng, mayntene þe croun. 8

(2)

¶ What dop a kynges crowne signyfy,
 Whan stones *and* floures on sercle is bent ?
 Lordis, comouns, *and* clergie
 To ben aH at¹ on assent.
 To kepe þat crowne, take good tent,
 In wode, in feld, in dale, *and* downe.
 þe leste lyge-man, wiþ body *and* rent,
 He is a parcel of þe crowne.

The stones
 and flowers
 set round
 a king's
 crown signify
 that all
 classes should
 join in de-
 fending it.

12

16

(3)

¶ What signyfyþ þe stones aboute ?
 Richesse, strengþe, *and* gret bounte ;
 Oure townes *and* castels, þe reme wiþ-oute,
 þey are oure stones of gret pouste.
 In pes þey kepe aH þis contre,
 Holynes, contemplacioun.
 God, let hem neuer skaterid be,
 And saue þe kyng, *and* kepe þe crowne !

The stones
 signify riches
 and strength,

 our towns
 and castles
 abroad.

20

24

(4)

¶ By-þonde þe see, and we had nouzt,
 But aH oure enemys so neyze vs were,
 þouzt aH here gold were hider brouzt,
 I wolde set hit at lytel store.
 Oure enemys wolde coke þerfore
 Wiþ ordynaunce *and* habergeoun,
 Wynne þat, and wel more :
 Oure landes, oure lyues, þe reme, þe crowne.

All the trea-
 sures of our
 enemies could
 not outweigh
 our posses-
 sions beyond
 the sea.

28

32

(5)

¶ 3if we among oure self debate,
 þan endeþ floure of chyualrie.
 Alle opere londis þat dop vs hate,
 Oure feblenes wole aspye ;
 On euery syde þey ²wole in hye,
 þe stalworþe cast þe feble adoun.
 3if þey wiþ myzt haue maystrye,
 ffro þe riȝt heire wolde take þe crowne.

If we quarrel,

our enemies
 will overcome
 us,

36

[² leaf 111]

and take the
 crown from
 the lawful
 heir.

40

¹ at is added by another hand.

(6)

If the crown
were broken,
and the
stones and
flowers scat-
tered, it
would be
difficult to
unite them
again.

¶ 3if sercle, and floures, *and* riche stones,
Were eche a pece fro oþer flet ;
Were þe crowne broken ones,
Hit were ful hard aȝen to knet. 44
Auyse ȝow er ȝe suffre þat fit ;
Amende, ȝe þat mende mown !
ȝe þat ben wysest, cast ȝoure wyt ;
Stonde wiþ þe kyng to kepe þe crowne. 48

(7)

Don't suffer
the crown to
be broken.

No harm is
done though
evil words be
spoken.

¶ To kepe þe crowne, god graunte ȝow grace,
And let it neuere be to-broken ;
For word of wynd lityl trespase ;
Non harm nys don, þouȝ word be spoken. 52
Let wysdom be vnloken,
Apert *and* preuyly to rowne.
For non euyȝ wille no man be wroken,
But stonde wiþ riȝt, mayntene þe crowne. 56

(8)

Whoever per-
sudes the
king to im-
pede the law,

picks stones
from his
crown.

¶ A man myȝte be forborn
Fer fro a kynges place,
Wolde make a kyng to be forsworn
To lette þe lawe, it most not passe, 60
And make hym wene þat he grace,
And holy in condicioun,
And mayntene hym in his trespase,
While he pykeþ þe stones out of þe crowne. 64

(9)

A kingdom
must be
governed
with justice.

God gives
the crown to
virtue.

¶ A kyngdom must be gouerned by riȝt,
To chastyse false þat ar aspyed.
Falsed and troupe to-gydre wole fiȝt,
Til oon þat oþer haþ distroyd ; 68
Til troupe be fro treson tryed,
Shal neuere be pes in regyōn.
In all kyngdomes þat man haþ gyed,
To þe place of vertues, god geueþ þe crowne. 72

XII. *God save the King, & keep the Crown !* Easter 1413. 53

(10)

¶ Thouȝ falsed troupe defame,	veritas	Truth always fights against Falschood,
Troupe secheþ non hernes to shewe his speche ;		
Troupe, of his craft þenkeþ no shame ;		
He is bold, alle folk his craft to teche ;	76	
And euere by troupe stondes wreche,		
For wreche is goddis champioun.		and Revenge helps to ruin him.
Or wreche smyte, god be leche,		
And saue þe kyng, <i>and</i> kepe þe crowne.	80	

(11)

¶ Loke of þyng þat ȝe bygynne,		
Caste before how it wole ende,		
Gostly, bodyly, what mowe ȝe wyne.		
Eche man destroyȝe his best frend :	84	Lord, guard us from such treachery as has been committed in Flanders !
So dede Flaundres ; how dede it wende ?		
Of noblay þey han lore þe sown ;		
Pray we god his bowe of wrappe vnbende,		
And saue þe kyng, <i>and</i> kepe þe crowne.	88	

(12)

¶ God ȝeueþ his doom to alle kynges þat be ;		God gives the king the power of punishing all crimes.
As a god, in erþe a kyng haþ myȝt.		
Holy writ byd, blissed be he		
In alle tymes þat demeþ ryȝt.	92	
Mēn do in derk, god seeþ in lyȝt.		
Synne, morþere, derne tresoun,		
Not may be hyd fro goddis syȝt.		
To ryȝtwys Iuge, god ȝeueþ þe crowne.	96	

(13)

¶ That ¹ lord loueþ lityl hym selue,		A lord is not wise if he loses the love of all the people,
þat ȝeueþ his blisse for sorwe <i>and</i> woo,		
For þe loue of ten or twelue,		
Make alle folk his foo,	100	[11c. 111, bk.]
And lese þe loue of god also,		and of God, to please a few persons.
For fawte of perfeccyone.		
þouȝ he had no vauntage but of þo,		
He myȝte were a symple crowne.	104	

(14)

- Every king
acts in the
place of God;
he must not
act by his
own will.
- ¶ Eche a kyng haþ goddis power,
Of lyf *and* leme to saue *and* spille.
He muste make god his partener,
And do not his owen wille. 108
For god resceyueþ eche pore mannys bille,
And of here playnt, god hereþ þe sowne.
Sette ȝoure in euene skille,
Counseile þe kyng to kepe þe crowne. 112

(15)

- A father
beats his
wanton child;
if it im-
proves, he
burns the
rod.
We have
been God's
rod, of which
many a twig
has been
lost in chas-
tising the
kingdom.
- ¶ The fadir, þe wanton child wole keune,
Chastyse wiþ ȝerde, *and* bete hit sore.
So after, þe fadyr þe ȝerde wole brenne,
When child is wys, *and* takeþ to lore. 116
We han ben goddis ȝerde ȝore,
Chastysed kyngdom, casteH, *and* towne.
Twyggis of oure ȝerde we haue forlore.
God saue þe kyng, *and* kepe þe crowne! 120

(16)

- The renown
of the Eng-
lish has
spread all
over the
world;
may we
never lose it!
- ¶ Engliche men dede maystryȝes make;
þurgh aH þe world, here word it sprong.
Cristen *and* heþen þey mad to quake,
Tok *and* slowen kynges strong. 124
God let neuere werre be vs among,
To lese þat blo of gret renowne,
Ne neuere oure riȝt be turned to wrong.
God saue þe kyng, *and* kepe þe crowne! 128

(17)

- By civil wars
we ruin
ourselves.
- ¶ Among oure self, ȝif fiȝt be raysed,
þan stroye we oure awen nest.
þat haþ victor, wole be euel payed,
So many good men ben lest. 132
[¹ MS. berst] ȝit is beter bowe þan brest.¹
Eche man is bounden to resoun.
ȝe þat ben wysest, take þe best;
Conseile þe kyng, mayntene þe crowne! 136

(18)

- | | |
|--|---|
| ¶ A comons myȝt sone be shent,
Wip-outen kyng or gouernour,
And a kyng wipoute rent
Myȝt liztly trussen his tresour,
For comons mayntene lordis honour,
Holy chirche, and religyouz,
For comouns is þe fayrest flour
þat euere god sette on erpely crowȝ. | <p>The king and
the commons
depend on
each other.</p> <p>140</p> <p>144</p> <p>The Com-
mons are the
fairest flower
of the Crown.</p> |
|--|---|

(19)

- | | |
|--|---|
| ¶ God, lete þis kyngdom neuere be lorn
Among oure self, in no distance!
Oþer kyngdomes lauȝhe vs not to skorn,
And sey, for synne god send vengeance.
God, ȝeue vs space of repe[n]tance,
Good lyf, and deuocioun;
And god, kepe in þy gouernance
Oure comely kyng, and saue þe crowne! | <p>Lord, let this
kingdom
never be
spoiled by
our own
fault,</p> <p>148</p> <p>152</p> <p>but keep
our king,
Henry V,
and save the
crown.</p> |
|--|---|

XIII. *Dede is worchyng.*

[A.D. 1414. In 2 Parts.]

[*Digby 102, leaf 111, back.*]

[21 stanzas of 8, *abab, bcbc.*]

(Part I. 1)

- | | |
|---|---|
| W ^h anne alle a kyngdom gadrid ysse
In goddis lawe, by on assent,
For to amende þat was mysse,
þerfore is ordayned a parlement.
Troupe wip glad chere þeder went,
And falsed stondis ay in drede
For ferd of ryȝtwis iugement,
ffor to be demed after his dede. | <p>4 [leaf 112]</p> <p>In a parla-
ment, only
truth should
be heard.</p> <p>8</p> |
|---|---|

(2)

- | | |
|---|---|
| ¶ In doom of parlement ofte is fauour,
þat afterward it harmeþ grete;
Make oþere bold take þerof sauour
To mayntene falsed for bezete. | <p>But often
falsehood is
maintained
for profit's
sake.</p> <p>12</p> |
|---|---|

Sloupe vn-tyme eft mon swete
 When it is hot, and gloweþ as glede.
 Stonde wiþ troupe, and smyte an hete,
 þat god þonke 3ow for 3oure dede. 16

(3)

The laws re-
 quire capital
 punishment
 for murder
 and treason.

¶ Lawe 3eueþ kyng lyf *and* leme ;
 To hasty slauzt, and sodeyn fed,
 Lawe 3eueþ no grace to heme ;
 Morþere, ne treson, ne forcast ded, 20
 To 3eue þere mercy, god forbed ;
 þat fauour myzt destroye a þede.
 God in his lawe 3af moyses red,
 Wiþ-oute he dampneþ þe dede. 24

(4)

Law is in-
 violable in
 all countries :

in England
 only is it
 bought and
 sold like a
 beast.

¶ In alle kyngdomes, here lawe is wryten ;
 For mede ne drede, þey chaunge it nouzt.
 In Engeland, as aH men wyten,
 Lawe, as best, is solde *and* bouzt. 28
 Eche 3eer newe lawe is wrouzt,
 And cloþe falsed in troupe wede.
 Fern 3er was lawe ; now nes it nouzt.
 We ben newe fangyl, vnstable in dede. 32

(5)

To stand up
 for the com-
 mons is the
 greatest
 charity,
 which God
 alone can
 reward.

¶ To stonde wiþ comons in here ryzt,
 Is hyzest poynt of charite.
 To quyte þat dede, no man myzt,
 Saue onely god in trynyte. 36
 þou3 þe comons vnkonnynge be,
 God 3eueþ 3ow neuere þe lasse mede.
 þat mede askeþ so hey3 degre,
 Nes non bot god may quyte þat dede. 40

(6)

Hear the
 complaints
 of your ten-
 ants, for they
 keep your
 possessions.

¶ 3et o wysdom mot 3e lere,
 Most profyt, and heyest honour ;
 3oure tenauntes playntes 3e mot here,
 ffor þey kepen aH 3oure tresour. 44

3e are holden to ben here socour.

Non wiþ wrong oþer mysbede :

For-þy god made 3ow gouernour,

In goddis ryȝt to deme þe dede.

48

(7)

¶ Lordis þat han castels and toures,

Alle folk stonden of 3ow awe.

þe puple is goddis, *and* noȝt 3oures.

þey paye 3oure rente, to gouerne lawe.

Let no man here ryȝt wiþdrawe,

Body ne cateȝ hem mysbede.

Who doþ so, god sayþ in sawe,

He shal haue heuene for þat dede.

52

Lords, the
commons
hold you
in esteem,

and pay you
rent;
therefore, you
ought to
protect them.

56

(8)

¶ þe lord þat wole haue good loos,

Stonde fast in troupe, waxe not faynt.

Let troupe gon out of cloos,

þat alle folk may here his playnt.

Let treson be shamely ataynt,

Graunte hem no mercy, ne take no mede ;

For mede wiþ poyson sotyly is maynt ;

Mercy myȝt cherische hem in here dede.

60

Oppress
treason.

64

(9)

¶ ȝif a man wolde þe ouertylt,

Caste þy deþ for to kille,

Let not a-noper byȝe his gylt,

þat ¹neuere in dede dede þe ylle.

Dampne no man for non euyl wille

To do þe gylteles blod to blede.

Sette 3oure domes in euene skille ;

In drede of god, 3e deme 3oure dede.

68

Don't make
the guiltless
suffer for the
guilty.
[¹ If. 112, bk.]

72

(10)

¶ Who skorneþ hem þat telleþ hem wit,

Is rebeȝ to god, þat repreueþ reson ;

þat loueþ hym most, þat hateþ hit,

Aȝenst goddis counseilȝ cast a-cheson ;

76

Who scorns
the wise,
and cherishes
fools, rebels
against God.

To worschipe hym þere wit is geson ;
 For fawte of grace, vertue ben gyde.
 To chastyse fooles is ay in seson,
 To worschip or shame, after þe dede. 80

(11)

¶ Syngulerte is sotyle þefte.
 þey calle hit custom, troupe to blende.
 Whan troupe wole reherce þat efte,
 þan god wil vengeance wiþ troupe sende, 84
 Shamely falsed to shende,
 Drede *and* stryf among hem shede.
 To preue who is goddis frend,
 Comons be witnessse of here dede. 88

God will send
 Vengeance
 with Truth to
 ruin False-
 hood.

(12)

¶ Putte fro court, þat chericheþ vys,
 þat place of *vertues* wolde shende.
 Nedeles delys, *and* nedeles gys,
 þe wastours out of worschip spende. 92
 Wiþ wit and vysement aȝ amende.
 Lete werk be witnes ȝe can ȝoure Crede.
 Wiþ corage *and* hardynes ȝoure reme defende,
 In goddis quereȝ ȝe do ȝoure dede. 96

Banish
 wicked people
 from the
 court.

Prove by
 your works
 that you
 know your
 creed.

(13)

¶ A trewe man reccheþ neuere a deȝ
 þouȝ aȝ þe world his werkis aspyȝed ;
 And falsed, for he doþ not weȝ,
 He wolde troupes tonge were tyȝed, 100
 For he shulde not telle who hym nyȝed.
 þerfore þe fals þe false fede,
 Til troupe in preson be faste alyȝede,
 And dampne troupe for falsed dede. 104

A truthful
 man never
 hides his
 works ;
 the false con-
 spire against
 truth.

(Part II. 14)

¶ Whanne ȝe han made pes wiþ-ynne,
 Aȝ ȝoure reme in vnyte,
 Vttere-more ȝe mot bygynne ;
 Strengþe ȝoure marche, and kepe þe see. 108

When you
 have made
 peace at
 home,
 strengthen
 your marches
 to keep the
 sea.

Ofte haue 3e made 3oure fomen fle,
 Here hatest blod o brod to sprede.
 God doþ batayle, and not 3e;
 þou3 3e fau3t, god doþ þe dede. 112

Remember
 your former
 valour.

(Part II. 15)

¶ To ffraunce, kyng Edward had queryle,
 Hit was his kynde heritage;
 And 3e han þe same style,
 Wiþ armes of þe selue parage; 116
 And 3it 3oure quereþ dede neuere aswage;
 þat god haþ shewed in 3oure manhede:
 On see, on land, in eche vyage,
 In dent of swerd, god demed 3oure dede. 120

King Edward
 made war on
 France to
 reclaim his
 lawful heri-
 tage, to which
 you have
 the same
 title.

(Part II. 16)

¶ Stuffe 3oure castels in eche coost,
 Warnestor *and* folk þeder sende;
 So mow 3e abate 3oure enemys bost,
 But not in trete, in wast to spende. 124
 Wheþer 3e assayle or defende,
 On see or land, god 3ow spede!
 Wiþ word of wynd, mad neuere ¹werre ende,
 But dent of swerd endid þe dede. 128

Fortify your
 castles;

don't waste
 your time by
 treating;

no war is
 ended by
 words, but
 by the sword.

[¹ leaf 113]

(Part II. 17)

¶ And 3e þenke werre to holde,
 Do after hem [þat] is most wys.
 Corage of 3ong, and wit of olde,
 Can telle where þe vauntage lys, 132
 In dede of armes wonnen prys.
 Whan gloser *and* flaterer on tapetis trede,
 For wynnynge þey counseled to cowardys.
 Man wan neuere worschip by here dede. 136

The courage
 of the young,
 and the ex-
 perience of
 the old, will
 help to gain
 the victory.

(Part II. 18)

¶ Als ofte as 3e trete,
 3oure enemys, ordynaunce þey dizt.
 While 3e trete, ay þey gete.
 3e trete 3oure self out of 3oure ri3t; 140
 þere lakkeþ conscience of kny3t.
 Lete falsed growe tyl he sede.

By treaties
 your enemies
 get profit,
 whereas you
 lose your
 right.

nota
Milicia
&c.

Ordre of knyȝt was mad to fyȝt,
In goddis riȝt, to ende þe dede.

144

(Part II. 19)

The order of knyght hardest is
On see, on lond, on sholde, *and* depe ;
He passeþ relegous ywis,
þouȝ þey preye and faste wepe.
Ofte with ful wrethe relegous slope

in spite of
their prayers ;

148

they ought to
prove them-
selves God's

 Whan knyghtes han hunger, *and* moche in drede.
 þe beter in clene lyf þey auȝt hem kepe,
 As goddis knyȝt to don here dede.

152

(Part II. 20)

¶ On of two, 3e mot chese :
 On lond or see or shippes bord,
 Wiþ fist 3e wynne, wiþ trete 3e lese.
 3oure enemys han þat eure in hord,
 þat þey wynne wiþ word

Your enemies
 win by words,

156

3oure townes *and* castels in lengþe *and* brede ;
 And þat 3e wyinne, 3e wyinne wiþ sword.
 þerfore wiþ sword do 3oure dede. 160

(Part II. 21)

¶ God geue 3ow grace þis reme to 3eme,
 To cherische þe goode, *and* chastyse þe nys.
 And also serue god to queme,
 þat 3oure werkis preue 3ow wys. 164
 And in 3ow þe helpe it lys,
 þe puple in goddis lawe to hede.
 Do so now, 3e wynde 3ow prys
 And heuene blisse for 3oure dede. Amen ¹¹ 168

XIV. Man, be warre er the be woo. [Early in 1418.]

[*Digby 102, leaf 113.*]

[14 stanzas of 8, *abab, bcbc.*]

(1)

The higher
the rank of a
man, the
greater is his

The herrere degre, þe more wys ;
þe gretter worschip, þe noblere fame ;

¹ *Amen* is struck through in red ink; but whether it is meant to be erased or not, is doubtful.

þe herrere degre, þe more nys ;	honour or his
þe gretter foly, þe more blame.	disgrace.
After foly, folweþ þe shame ;	4
Repreued of frendis, and scorned of fo,	
After þy dede, ressayue þy name.	
Eche man be war, er hym be wo.	8

(2)

¶ 3if þou be kyngis chaunceller,	Do your duty
Kepe þe crowne hool in stat ;	at court con-
3if þou be kyngis counselere,	scientiously.
Loke no stones þerof abate.	12
3if oþer wolde make þe kyng þe hate,	If others ca-
Or falsed ouer troupe go,	lumniate you,
Tak þy leue, and kisse þe 3ate.	ask your dis-
Eche man be war, er hym be wo.	charge.
	16

(3)

¶ On a mowntayne, a sete may not be hyd,	A lord's
Ne lordis werkis in no degre.	works cannot
A lordis werkis, wiþ comouns is kyd,	be concealed ;
þat he doþ most in preuete.	the commons
Gouernour of kyngdom or Cyte,	will soon
After þey lyue, men deme so.	know them.
For eche a werk, god ¹ 3eueþ a fe.	[? If. 113, bk.]
Eche man be-war, er hym be wo.	24

(4)

¶ A symple prest wole synge his masse	Poor priests
While his lyuyng is but smal.	serve God ;
As summe encrese, serue god þe lasse,	as soon as
Wiþ benefices, ten my3te lyue wiþ-al,	they get
And fynde þere noþer houshold ne halle,	benefices,
Ne serue þe parische, but take hem fro.	they become
Er god suche rekenyng calle,	careless.
Be tyme be war, er þey be wo.	28
	32

(5)

¶ Man, do resoun þou3 þou be riche,	Be impartial.
Ouer cite or town hast gouernaunce.	
Loue al crafty folk yliche,	
Mayntene no party in distaunce.	36

Sette mendis for trespas in euene balaunce ;

For a penyworth of harm, tak not two.

Rule wel mesure *and* sustenaunce.

Eche man be war, er hym be wo.

40

(6)

nota

The wise man
forbade his
son to be a
king's coun-
sellor, as he

¶ þe wyseman his sone forbed

Masouncraft and aȝ clymbyng,

And shipman craft, for perile of dede,

And preuey in counseil be neyȝ no kyng.

44

might get
hanged.

For his mys-rulyng þou myȝt hyng,

þat shep myȝte grese vnder þy to.

To flize to hyȝe, treste not þy wyng.

Eche man be war, er hym be wo.

48

(7)

Don't ask too
much of your
king.

¶ þouȝ þy kyng be fre to ȝyue,

Be þou not gredy to craue,

Poor people
must pay for
your profit.

Make opere folk þe worse to lyue,

For synguler profyt þou wolde haue.

52

Er drede *and* répref þy berȝ shaue,

Asese of Couetys, *and* say hoo.

The man þat wole his worship saue,

Be tyme be war, er him be woo.

56

(8)

¶ For to amende þat was mys,

þerfore is ordeyned eche Iustice.

Do every man
justice.

Lat eche man haue þat shulde ben his,

And turne not lawe for couetyse.

60

Ne contryue tresons þere trouȝ lys,

In tyrauntrie to robbe and slo.

Er ȝoure werkis preue ȝow nys,

Eche man be war, er hym be wo.

64

(9)

Give every-
body his due.

¶ ȝif ȝe wole haue pes of ȝong *and* old,

Let eche man haue þat is ryȝt.

Let comon lawe his cours hold,

Euene mesure, mett, and wyȝt.

68

Man, þouȝ þou be moche of myȝt,
 Mende fawtes er þou make mo.
 For þat ȝe hid, god seep in syȝt.
 Eche man be war, er hym be wo.

72

(10)

¶ Eche lord knowep his astate,
 Lyue on þat god hym lent.
 þat borweþ moche, he getep hate.
 Spende waste, passyng his rent,
 For suche a kyngdom haþ ben shent.
 Stryf wiþ comons, threp, and thro,
 To brynge þat in amendement,
 Eche man be war, er hym be wo.

76

Don't let
 your expenses
 exceed your
 income.

80

(11)

¶ Whanne holichirche suffreþ symonye,
 And is ¹ wiþ hym enchaunted,
 And lawe of land suffreþ vsurye,
 Vnkyndely synne, and shameles haunted,
 And vicious folk auaunsed *and* dawnted,
 And vertues flemed fro eche a wro:
 In þat kyngdom, god haþ vengeaunce graunted.
 Eche man be war, er hym be wo.

[¹ leaf 114]

84

If vice is
 advanced
 in church and
 law, and
 virtue op-
 pressed,

88

(12)

¶ In a kyngdom, what makeþ stryf,
 No man standes of oþer awe?
 Vnkyndely synne, and tyrauntes lyf;
 Vsurye, symonye, and letter of lawe,
 And holy chirche rebeþ to goddis sawe.
 To kepe his comaundement, þey say no.
 Fro þat kyngdom, god his loue wil drawe.
 Eche man be war, er hym be wo.

92

96

God will
 withdraw his
 love from
 our land.

(13)

¶ Ȝif eny folk forgeþ gyles,
 Wiþ falsed þy dep to cast,
 Pulle vp þe stakes, *and* breke þe styles;
 Lete hem no more styke so faste.

100

If anybody
 attempt upon
 your life, try
 to escape and
 stand upon
 your guard.

Keep clear of
Death's dart.

And whan þe be þe perile paste,
Kepe þow wel fro deþes flo,
Fro costage, and be no more agaste.
Eche man be war, er hym be wo.

104

(14)

The friends
of the flesh,
misused,
ruin the
soul.

¶ þe flesch hap many frele frendis,
Richesse, strengþe, fayrenesse, *and* hele ;
Whan it is mysused, þe soule it schendis.
Richesse, rauener of worldis wele,
Take fro þe nedý, to þe nedeles dele,
And wylde recheles as a roo.

108

Watch, that
your sins
don't spoil
your soul.

Er þoure synnes þoure soules apele,
Eche man be war, er hym be woo.

112

XV. *The descreyving of mannes membres.*

[Digby 102, leaf 114.]

[19 stanzas of 8, *abab, abab.*]

(1)

Where-of is mad al mankynde?
Of seuene þynges, and it be souzt :

The body of
man is
composed of
the four
elements ;
his soul, of
life, feeling,
and thought.

Erþe *and* water, fyre *and* wynde,
þerof is þe body wrouzt ;
þe soule of þre, þat hap þe mynde,
Of lyf, felyng, *and* of þouzt.
þe soule fro þe body vnbende,
Whan on of þese lakkeþ ouzt.

4

8

(2)

I compare
man's head
with a king ;

¶ The heued, y likne to a kyng,
For he is lord souereyn of al,
Hap foure to his gouernyng :
Mouþ *and* nose, and eyen wiþ-al,
Eryn fayre to his heryng,
To serue þe brayn is pryncypal
Chef of counseil ymagenyng,
To caste before, er after fal.

12

16

(3)

¶ I lykne þe nekke, moche of myzt,	his neck,
þat body <i>and</i> heued to-gydre knyht,	
To a Iustice þat demerþ ryzt;	to a just
For, þurgh it, comerþ aȝ wordis of wyt.	judge;
3if a man take ordre of knyzt,	20
þe coler in þe nekke het;	
And feloun forfete in þeste or fyzt,	
þe iugement in þe nekke set.	24

(4)

¶ Now I lykne manns brest,
 To presthod in good degre,
 Most in *perile*, lest in rest
 For besynesse in spirituale ;
 In penaunce *and* in preyer prest ;
 Meke of spirit in pouerte
 Holde hospytal to goddis gest,
 And fede þe pore in charyte.

his brest, to
 a good priest

28

[leaf 114, bk.]

32

(5)

¶ þe shuldres *and* þe bakebon,
 I likne to lordis of þe lond ;
 þe armes, to knyȝtes, to fende fro fon ;
 þe squyers, I likne to þe hondes ;
 þe fyngres, to ȝemen þat byfore gon
 Wip bent bowes *and* bryȝt brondes.
 While aȝ þys lymes arn wel at on,
 þe body, in good plyt it stondes.

his shoulders
 and back-
 bone, to
 lords ;
 his arms, to
 knyghts ;
 36
 his fingers,
 to yeomen ;
 40

(6)

¶ Mannys rybbes, y likne now—
 Flesch *and* skyn in body hydes,—
 To men of lawe is to alow,
 þat kepes in loue boþe sydes. 44
 Rybbes, to resoun þouȝ þey bow,
 So lawe doþ : ofte in fauour bydes,
 Tyl ground be souȝt þere lawe doþ grow,
 Ende in charite, þat no man chydes. 48
 POEMS (OXF.).

(7)

his thighs, to
merchants;

¶ I likne þe thies, flesch *and* bon,
þat beren þe body quantite,
To marchaundes, in perile ride *and* gon,
Bryngen wynnyng, gold, *and* fee, 52
Make hiȝe houses of lym *and* ston,
Mayntene burgȝ, toun, *and* cyte,
Welþe *and* worschip in here won,
And good houshold of gret plente. 56

(8)

his legs, to
handicrafts-
men;

¶ Mannys leggis, likne y may
To aȝ craftes þat worche wiþ handes,
For al þe body beren þay,
As a tre þat bereþ wandes. 60

his feet, to
ploughmen;

þe feet, to lykne, y wole assay,
To alle trewe tylyers of landes,
þe plough, *and* aȝ þat dygge in clay;
Alle þe world on hem standes. 64

(9)

his toes, to
faithful
servants.

¶ The toes of þe mennys feet,
þo y likne to trewe hyne
þat trauayle boþe in drye *and* weet,
In þurst, in hungere, *and* in pyne, 68
In het, in cold, in snow *and* slet,
Many hiȝe none, er þey dyne,
And wiþ good mete selde met;
But after howsel þey drynke no wyn. 72

(10)

A man with-
out toes can-
not rise or
stand;

¶ Toes helpeþ man fro fal to ryse.
He may not stonde, þat haþ no toon,
Lepe ne renne, ne ryde in syse,
Wrastle ne fyȝte, ne put þe ston. 76

master and
servant
depend on
each other.

3if seruant þe maystere refuse,
þe seruant lyuyng sone were gon.
And maystres, þouȝ þey ben wyse,
Wiþ-out seruant lyue not alon. 80

(11)

¶ I likne þe wombe, <i>and</i> þat wiþ-ynne, To botemeles purs, þat moche doþ take ; To couetous, no wyket pynne ; To glotoun, þe garner wyd open make.	I liken the womb to a bottomless purse.	84
þe wombe preyed þe mouþ to blynne : "þou etest <i>and</i> drynkest, þat y ake." "To slepe," quod þe eyze, "we may not wynne þe wrecched wombe so doþ vs wake."	The womb asked the mouth to leave off eating,	88

(12)

¶ "We dulle of heryng," quod þe ere. "We dase for dronken," quod þe eyze : "I wende but o mone þere were, And me þouzte two y seyze."	and so did the limbs.	92
Quod þe handis, "fro mouþ may we not vs were." Quod ¹ þe mouþ, "y drank while y myzte drye."	[¹ leaf 115]	
"Allas," quod þe feet, "aH we here, And þoure bargayn dere abyde."		96

(13)

¶ The handes <i>and</i> feet, þe mouþ gan preye, "Let vs thre dayes reste, Wiþ alle þyn opere lymes pleye, Wiþ felaschip, frend, <i>and</i> geste."	They begged him to rest three days,	100
þe mouþ, in anger he dede saye, "þes þre dayes do þour best. Al þat tyme, nyzt ne daye, No mete ne drynk come in my brest."	with which the mouth complied.	104

(14)

¶ Thre dayes the mouþ dede faste, Tyl wombe calde þe mouþ vnkynde. "Vnkynde ² thyn handes, are þey faste? [² ?for Vnbynde] Stere, <i>and</i> lete þe mylle grynde."	After that time, they called him unkind, and asked him to eat again.	108
Quod þe eren, "oure heryng is at þe laste." Quod eyen, "we dase, and waxe blynd." Quod handes <i>and</i> feet, "oure strengþe is paste," Quod brayn <i>and</i> herte, "vs wantes mynde."		112

(15)

The mouth
said, "You
complain
both of my
eating and
my fasting."
They an-
swered, "We
are well as
long as you
observe
moderation."

¶ *Quod þe mouþe, "3e playne whyle y ete ;
And while y faste, 3e make gret doel."*

*Quod hondes and feet, "also we gete
þat þou spendest eche a deel.*

116

We may play, swynke, and swete,

While mouþe in mesure makeþ his mele.

For mesure kepeþ kynde hete,

And al þat tyme we fare wele."

120

(16)

*Nota
bene*

I liken a
kingdom in
a good
condition
to a healthy
man ;
while his
limbs are of
one accord,
he is brave ;
if they
quarrel, he
falls ill.

¶ *I likne a kyngdom in good astate,
To stalworþe man, myzty in hele.*

While non of his lymes oþer hate,

He is myzty, wiþ a-noþer to dele.

124

3if eche of his lymes wiþ oþer debate,

He waxeþ syk, for flesch is frele.

His enemys wayte erly and late,

In his feblenesse, on hym to stele.

128

(17)

All limbs
stand in need
of one an-
other.

¶ *And hed were fro þe body stad,*

Noþer partye were set at nouzt,

And body wiþoute armes sprad.

132

Were armes wiþ-oute handis ouzt ?

Ne handis, but þey fyngres had ?

Wiþoute fingere, what were wrouzt ?

þes lymes makeþ hed ful glad,

And al þe body, and it be souzt.

136

(18)

If you allow
a man to
hurt your
finger, he
will take
your arm ;

¶ *3if a man hurte þy fynger or too,*

But þou make deffens o ferre,

Leg or arm may take þe fro ;

140

To body or hed, aunte hym herre.

if our friends
be destroyed,
we must take
heed of our
enemies.

Ensamble to kyngdom, y set this so :

And oure frendis be destroyed by werre,

þan kepe þe wisely fro þy foo ;

For wiþ aȝ his myzt he wole come nerre.

144

(19)

¶ God saue þis man is so deuysed,
 Hed *and* body, aH lymes in kynde.
 But þere as vertues ben despysed,
 To preye to god, þey waste here wynde. 148
 God leue þat synne may be refused,
 And of dedly synnes vs vnbynde,
 And eche stat in his kynde be vsed.
 God, of his mercy, haue vs in mynde! Amen! 152

God saves a
 man whose
 limbs are in
 full harmony.

XVI. *A remembraunce of LIJ folyes.*¹ [A.D. 1419]

[*Digby 102, leaf 115.*]

[9 stanzas of 14, *abab, abab, cc ddd c.*]

(1)

Loke how Flaundres doþ fare wiþ his folyhede!
 Durste no man dygge after troupe wiþ no manere
 toles.

Look how
 Flanders
 fares with
 her foolish-
 ness!

To wynne ²wrongly wele, wod þey gan wede,
 But werkis of wys men were cast vnder stoles. 4
 Glosers counseled lordis for to take mede,
 To maken hem riche, and here lordis pore foles.
 Whan þe souereyns were set, here sogettis to drede,
 þe glosers skulked away, for shame of here sooles. 8
 Falsed shal neuere ben ateynt
 Til Iuge here eche mannys pleynt.
 Redresse, *and* make an ende,
 Or ellys to mercy bende; 12
 Make hem kyssen *and* be frende,
 þat were fon feynt.

[² If. 115, bk.]
 They followed
 the fools, and
 despised the
 wise.

(2)

¶ Fyfty folyes ben, *and* two;
 Alle þo y wole mynne among. 16
 To triste in trete to his fo
 þat hap begyled hem ofte *and* long,
 And hate hem þat telle hym so,
 And wilfully wolle suffre wrong: 20

There are 52
 follies.

He is a fool
 who trusts
 his enemies,
 and hates
 good coun-
 sellors;

¹ I printed this, from my copy of the MS., in *Englisch Studien* 1897, in forgetfulness of Dr. Kail.—F. J. F.

It is worthy he smerte *and* be wo,

þat of his owen skyn wole kerue a thong.

who buys
more than
he can pay;

þat chepen moche, *and* not han to paye,

And wiþ his lord to homly wole playe,

24

who swears
and boasts
beyond mea-
sure;

Swere moche, *and* not be trowed;

Boste moche, *and* not allowed;

who threat-
ens all, but
conquers
none.

Threte alle men, *and* neuere on bowed:

All are folyes, þat y say.

28

(3)

He is a fool,
who begins
war without
money;

¶ He is a fool, þat werre wole wake,

þat may not maynten it wiþ mede,

And so moche vndertake,

þat wot wel he may not spede,

32

who makes
his neigh-
bour his
enemy for
a stranger's
sake;

And of his neygebour his enemy make

For a straunge mannys dede;

And he þat mesure wole forsake,

And nedles put hym-self in drede;

36

who reck-
lessly kills
a man;

Of mannys deþ haue no rouþe,

But hate hem þat tellen hym trouþe,

Loue hym þat cherische hym in synne,

And suche games bygynne

40

Where þat he wot he may not wyne,

But besyen hym in slouþe.

(4)

who will not
listen to good
advice;

¶ He is a fool, þat no good can,

Ne non wole lere, but slow in dede.

44

A gret fool, y holde þat man

þat of his enemys hap no drede.

þurgh suche foly, Flaundres be-gan;

Of after perile þey tok non hede.

48

who does not
fear his
enemies.
With such
follies
Flanders
began.

Hit is worthy, he ete bred of bran,

þat wiþ floure his foo wil fede.

And truste al in gloser charmes,

In hyndryng in worschip of armes,

52

And lette lawe it mot not syt,

And conscience away flyt,

May brynge a lord, er þat he wyt,

Emyddis grete harmes.

56

(5)

- ¶ Flaundres was þe richest land, and meriest to mynne; She was the richest land; now woe has befallen her. They were greedy of profit;
 Now is it wrappid in wo, *and moche welþe raft.*
 For defaute of Iustice, and singulere to wynde,
 þey were rebel, to ryse craft aȝen craft. 60
 Here lord had part of þe foly þey were wounden ynne; their prince had part in their folly, and so he lost his authority.
 For-thy he les his lordshipe, *and here fraunchise raft.*
 Here enemys lawhen hem to skorne, *and seyn, 'for synne,*
 Of here banere of grace, god broken haþ þe shaft.' 64
 When prelat is forbode to preche,
 No trewe man trouþe dar teche,
 Encresyng of temperalte
 Suspende spiritualte : 68
 What land is gouerned in þat degre,
 May wayte after wreche.

[leaf 116]
 Where priests
 are forbidden
 to preach,
 and truthful
 men, to speak
 the truth,
 there God
 will send
 vengeance.

(6)

- ¶ I holde hym a fool, þouȝ he be wys,
 þat spekeþ among men of name 72
 þat at his wysdom set no prys,
 But skorne hym, *and don blame ;*
 And he þat telleþ where peryle lys,
 And gete no þonk, but harm *and shame ;* 76
 And he þat pleyneþ, y holde hym nys,
 þat get no mendys, but dowble grame.
 By þese poyntes fflaundres was lest ;
 Now is it out of rule *and of rest.* 80
 Drede is here cheif gayte.
 So eche man on hem bayte,
 þat ȝet þey hongre in awayte
 Of a newe conquest. 84

By such
 things
 Flanders has
 been ruined.

(7)

- ¶ He þat myȝt thryue, and nel not thee,
 Ne his owen harmes knawe,
 Apert ne in preuytee
 Serue god for loue ne awe, 88
 Ne gouerne wel his owen degre,
 Ne rule hymself in ryȝtwys lawe :
 Whan wyse men fro hym fle,
 þen god his grace wole fro hem drawe. 92

Whoever does
 not thrive,
 by his own
 fault,

will be for-
 saken by
 God.

Can a man
who gives
his fortune to
glozers, be
saved by
them?

þat moche wynneþ, and no thyng wole haue,
But ȝeue it away, to nedeles þat craue,
Aȝens conscience despit
Borwe moche, *and* neuere quyt : 96
When god for þat gylt smyt,
What glosere can þat wounde saue?

(8)

He is to be
thought a
fool, who is
led by his
own will, and
does not heur
reason.

¶ þat frek may wel be holden a fool,
þat wayeþ wit, *and* worcheþ by wille, 100
And skippe into sclaunder scol,
And scorne hym þat telleþ hym skylle ;
And lyue in Lenton as in ȝool,
His flesch in foly to fulfille. 104
þouȝ þe dotard deye in dool,
þe ryȝtwys nel not rewe his ylle.
Who so wil not knowe his awen astat,
Ne deliuere chekkys, er þat he be mat, 108
He shal haue worldis wondryng,
And his soule hyndryng,
And ay in paynes pondryng ;
To mende þanne, is to late. 112

(9)

Of all people,
there are but
four that take
no mede :
Illness,
Sorrow,
Death, and
Dread.

Nota

¶ Of aȝ folk vpon fold, y fynde but foure trewe,
þat don here deuere dewely, and take no mede :
Syknes is oon, and sorw doþ sewe,
þe thridde hat 'deþ,' and þe fierþe 'drede.' 116
þey clayme vs by custom, for þey oure kyn knewe,
And endid wiþ oure aunsetres tyl þey to erþe ȝede.
þey spare prynce ne pore, old ne newe,
For þey crepe in-to his cors, and cloþe hem in his wede.
Drede bryngeþ man to buxomnes ; 121
Sorwe of herte makeþ synnes les ;
Syknes, breþe stekenying,
And bowe to a bekenying, 124
And bryngeþ hem to rekenying,
Tyl deþ aȝ redresse.

XVII. *Loue that god loueth.*

[*Digby 102, leaf 116.*]

[25 stanzas of 8, *abab, abab.*]

(1)

That ilke man wole lerne wel
To loue god wiþ al his myzt,
þat loue in his herte fele.

þere god doþ loue, loue þou ryzt ;

There god doþ hate eueryðele,

Hate it boþe day *and* nyzt,

þeue hym ¹*noþer* mete ne mele,

But flyt hym fere out of þoure syzt.

4 Love what
God loves,

and hate
what he
hates.

8 [¹ lf. 116, bk.]

(2)

¶ Many gret[e] causes is,

To loue god, why men ouzte.

He shop vs lyk ymage his,

And wiþ his deþ, fro pyne vs bouzt,

And ȝut, þouȝ we don ofte amys,

For eche a gylt he beteþ vs nouzt ;

And we þenke to amende, he *profreþ* to kys.

Man, of loue he haþ besouzt.

Man ought to
love God
from many
reasons,

12

16

(3)

¶ Ȝif a lord ȝeue fee or rent

For to do a gret office,

To *serue* hym wel is þyn atent,

For thy *profyt*, but not for his,

For he fyndeþ þe þy vaunsement ;

þy loue vpon þe *profyt* lys.

Suche worldly louers are gostly blent ;

Suche loue to god is cold as yse.

You love a
lord only for
your own
profit's sake.

20

Such love
does not
please God.

24

(4)

¶ Ȝif þou *serue* god for helle drede,

Or loue god for his blisse,

þat loue is worth no *parfyt* mede :

þou [*sechest*] thy *profyt*, *and* not hisse.

Nor is your
love perfect
if you serve
God from
fear of hell or
from hope of
heaven.

28

To pyne ne blis, take non hede,
 But loue god, for good he is.
Nota de amore dei Suche loue to god, his erande doþ spede,
 &c. And pleseþ best to god y-wys. 32

(5)

Worldly men even do the 7 works of charity from such love. ¶ Fleschly man may do wele
 þe seuene werkes of mercy þat god bed :
 3eue pore folk mete *and* mele,
 Herberwe, drynk, cloþe, *and* fed, 36
 For syngulere profyt, eche a dele,
 For drede of pyne, and couetys of mede.
 Loue god ouer al, for good he is ;
 To pyne ne blisse, take non hede. 40

(6)

You must love God because he loves you. ¶ 3if þou sette loue in þat degre,
 To loue god, for he þe wrouzt,
 þan make þou hym as he dede þe,
 þan loue for loue, euene is brouzt. 44
 3if þou loue god, for he made þe fre,
 þat dyzed for the, to blisse þe bouzt,
 þan dyze þou for hym, as he dyzed for þe ;
 3ut heuene blisse, þou quytest hym nouzt. 48

(7)

God says, "Love me with all thy heart, and turn thy thoughts away from worldly riches." ¶ 3it o thyng þere is byhende,
 Man, þat god askeþ of the :
 " Alle worldys delys, fro þyn herte wende,
 Wip alle þyn herte, loue þou me. 52
 þy swete þouztes [þou] me sende ;
 For worldis goodis, myn are he.
 Loue me gostly, þat am þy frende,
 þanne al euyl shal fro þe fle. 56

(8)

¶ þat loue me gostly, y can assay,
 For gostly loue in herte y souzt.
 Do worldly thyng fro þyn herte away,
 And haue me principal in þy þouzt. 60

XVII. *Love what God loves, and hate what He hates.* 75

Be lord, *and* haue richesse, þou may ;
 Worldis richesse, for man was wrouzt.
 Gostly loue, þat is my pray ;
 But worldly goodis, in heuene comeþ nouzt.

Thou mayst
 be a lord and
 haue estates,
 nota
 but give me
 thy love.

64

(9)

¶ For gold *and* syluer, and precyous stones,
 Swetnes of floures, erþely bewte,
 þe shrynes wiþ aȝ seyntes bones,
 In heuene were foul felþe to se.
 Tyl body *and* soule aȝen arn ones
 Mad parfyt in claryte,
 Saue god hym self, in heuene wones,
 þe principal, mankynde shal be."

All the trea-
 sures of the
 world would

68 be loathsome
 in Heaven.

72 Mankind
 shall possess
 them till
 doomsday."

(10)

¶ 'God ! how may y, man, bygynne
 Wiþ myn herte to loue þe ?'
 "Repente, *and* wylne no more synne,
 So mowe we¹ frendis be,
 Good soule, sybbe to my kynne ;
 For y made it lik to me.
 Mankynde y tok, a mayden wiþ-ynne,
 So, gostly and bodyly, breþeren be we.³

'Lord, how
 may I begin
 to love thee ?'

76 "Repent thy
 sins.

¹ MS. 3e
 [² leaf 117]

80 ³ MS. wet

(11)

¶ Who loueþ god, he wil bygynne
 For to folwe goddis lore ;
 Loke where he dede wrongly wyne,
 Make amendis, aȝen restore.
 ȝoure loue, fro me ȝe parten o twynne
 For worldis worship, ryches in store,
 Heuene ȝates ȝe steken *and* pynne ;
 þat ye shulde saue, ȝe haue forlore.

84

Thou with-
 drawest thy
 love from me
 by striving
 for worldly
 honour and
 riches.

88

(12)

¶ To gete loue þus bygynne :
 Wiþ clene herte, *and* swete þouzt,
 Wiþ trewe tong, not falsely wyne,
 Ne stele, ne flatre, ne lyȝe nouzt.

Don't depart
 from truth ;

92

don't lie, or
 steal, or
 flatter."

Do ryȝtwys dede, out *and* ynne,
 Loke þy werkys be euene wrouȝt;
 Do almes *and* penaunce, *and* leue þy synne :
 Wip þese þre loue is bouȝt." 96

(13)

¶ God spekeþ to man, and lerneþ lore,
 þe comaundementis *and* þe Crede.
 "Ȝeue me þy loue, y aske no more,
 Wip al þy herte, in loue *and* drede. 100
 And þou nylt Ȝeue it me, warne me byfore ;
 Sette pris to selle it ; loue and bede,
 I wole Ȝeue the myself þerfore.
 Where myȝtest þou haue a beter mede ? 104

If thou wilt
 not give me
 thy love, set
 a price on it ;
 I'll offer my-
 self for it.

(14)

¶ And þou nelt Ȝeue ne selle it me,
 Aȝens me þou wilt debate,
 þan wil y gon away fro þe,
 And ȝelde to þe hate for hate. 108
 My face wip loue shalt þou not se,
 But steke þe wipoute heuene ȝate,
 Fro alle vertues *and* charyte,
 Wip helle houndes, in endeles date. 112

I shall pay
 thee hate for
 hate,
 and damn
 thee.

(15)

¶ Haue y þy loue, so may þou quyte
 I mad þe lik ymage to me ;
 And ȝif þe þenke þat was to lyte,
 þanne þenk, y dyed on rode tre. 116
 þouȝ þou trespas, y do not smyte,
 But byd ȝif þou wilt mendid be.
 And þou be lost, whom wiltow wyte ?
 Is it long on me or þe ? 120

I died for
 thee ;
 I don't
 punish thee
 for thy sins,
 but I give
 thee time to
 repent.

(16)

¶ Discrecioun of ȝong *and* old
 Of alle þynge nouȝt ouȝte.
 Of alle þat may be bouȝt *and* sold,
 Loue for loue is cuenest bouȝte. 124

Love can be
 bought with
 love only,

Whan worldis loue doþ fayle <i>and</i> folde,	
Goddis loue fayleþ nouȝt.	
Trewe loue makeþ men be bolde ;	
Wiþ loue, felawship to-gydre is brouȝt.	128

Though all
worldly love
fail, the love
of God will
ever last.

(17)

¶ ffor loue, god com fro heuene toure,	
In mayden Mary tok mankynde.	
ffor oure swete, he drank ful soure.	
Where myȝt we trewere loue fynde ?	132
His loue passeþ worldis tresoure,	
Ȝaf syȝt in helle to gostly blynde.	
And we wole knytte his loue to oure,	
ffor soþe, þat knot shal neuere vnbynde.	136

From love
to man, I,
God, took
manhood.

(18)

¶ “Haue y þy loue, so may þou gete	
þat loue wole þy soule saue,	
Among myn angels haue a sete,	
In ioie of heuene, as seyntes haue.	140
Ȝif þou nelt ¹ y wol þe þrete,	[1 M. 117, bk.]
In helle pyne be fendis knaue.	
Wiþ þy conscience þou trete,	
Wheþer is þe leuere for to haue.	144

With love
thou wilt
gain Heaven.

(19)

¶ And þou madde in þy mood,	
To werne me þe loue þou has,	
I wole caste on þe myn herte blod,	
To bere witnesse þou forfetest gras,	148
And my vengeance, þat is so wood,	
Wiþ helle houndis in fyre þe chas.	
þou hast fre wille, knowest euyȝ <i>and</i> good :	
Chese where wyltow take þy plas.	152

If thou re-
fusest to love
me, I shall
torment thee
in Hell.

(20)

¶ And þou of þy loue daungere make,	
What may thy loue profyte me ?	
And þouȝ woldest me forsake,	
Out of my lordschipe þou myȝt not fle.	156

I have no
profit of thy
love.

Angels bryȝt, *and* deueles blake,
 In helle *and* heuene, my lordschipes be.
 þere be no mo wayes to take ;
 Is loue or hate more profyt to þe ? 160

(21)

¶ Ȝif þy loue to þy flesh doþ bende,
 To greue me þou dost bygynne.
 Ȝif þou loue þe world þat wole make ende,
 Of hym þou shalt more lese þan wyne. 164
 Ȝif þou be suget, and loue þe fende,
 He wole þe hate, and ȝeue pyne for synne.
 Loue me ! y am god, þy frende,
 And oure loues shal neuere twynne. 168

Whoever
 loves the
 world, shall
 lose more
 than he wins.

(22)

¶ Wheþer trewe loue go or sende,
 Hym thar not tary in his dede.
 When mede haþ leue to stande byhynde,
 þanne trewe loue, his erande may spede. 172
 þouȝ trewe loue haue lityl to spende,
 Euere he fyndeþ a frend at nede,
 þat fro his foon wole hym fende.
 Who so is loued, hym thar not drede." 176

True love
 need not fear
 enemies."

(23)

¶ God sayþ, "y haue mercyes to dele,
 þat wole amende, no more do mys.
 My mercyes, þousandes mo ken fele
 þan þousandis worldis wikkidnes." 180

Our salvation
 was written
 with Christ's
 heart-blood
 on his body,
 and sealed
 with true-
 love.

His herte blod wrot oure hele,
 And Ihesus body, þe parchemyn is ;
 Wiþ trewe loue he prented oure sele,
 þat is heritage of oure blis. 184

(24)

¶ þere is an herbe þat hatteþ 'trewe loue,'
 And by name it haþ no pere,
 Is lykned to Ihesus, y may proue :
 His handes *and* feet, þe leues were ; 188

There is a
 herb called
 true-love,
 which is
 likened to
 Jesus.

XVIII. *The Declaring of Religion: what it is.* A.D. 1421. 79

His herte was wiþ a spere þurgh-shoue,
 Mannys loue was hym so dere.
 What soule is syk, lay þat herbe aboue,
 Hit makeþ hool al y-fere.

192 Apply true-
 love to sick
 souls.

(25)

¶ God biddiþ vs do no þynges but two:
 In loue *and* drede to hym bende;
 Lede þy soule, lustes fro,
 World *and* flesch, *and* fro þe fende.
 Ihesus herte was cleued so,
 To lete out trewe loue to his frende.
 In that blisse, god, graunte vs go,
 þere trewe loue woneþ wiþouten ende!

196

200 God grant us
 to go where
 true-love
 dwells.

XVIII. *The declaring of religioun.* [A.D. 1421]

[*Digby 102, leaf 117, back.*]

[24 stanzas of 8, *abab, abab.*]

(1)

W^ho þat wole knowe condicion
 Of parfyt lyf in alle degre:
 God is foundour of religion,
 Obedyent to charyte.
 Swete þouȝt in deuocion,
 Is weddid ¹to chastite,
 In brennyng contemplacion,
 þe hiȝest lyf of spiritualte.

4 God is the
 founder of
 religion.

[¹ leaf 118]

8 Contempla-
 tion is the
 highest
 degree of
 religiousness.

(2)

¶ The goode lyueres in spiritualte,
 þe worldly lyueres hem doþ hate,
 Wiþ occupacioun of temperalte
 Dryueþ relegeon out at þe gate
 For besynesse of vanyte,
 Vaynglory, *and* hyȝe astate.
 þat þus chaungen here degre,
 þey come to heuene, neuere or late.

12 Worldly men
 neglect re-
 ligion, and
 turn to
 temporality.

16

(3)

Religion is a
noble soul
in a clean
heart;

¶ What is religion in mynde?

In clene herte is soule o prys;

Out of þraldom doþ vnbynde;

A louer of vertues, a hatere of vys.

20

the soul is
wise

Eche soule is parfyt clerk of kynde

In hyȝe discrecion, *and* wys.

unless it be
governed by
the flesh.

Of soules, men may no fooles fynde

But assente to þe flesh, and make hym nys.

24

(4)

Religion is a
champion in
the battle
against temp-
tation,

¶ Religeon is champion in batayle,

Discomfites hys enemy;

ȝif temptacions hym assayle,

þere he hath þe victory.

28

and a true
workman in
the service
of God.

Religeon is trewe trauayle,

In goddis seruyce neuere werye.

Haue mede wiþ martyres, he may not fayle,

þat euere is redy for to dyȝe.

32

(5)

Works with-
out discre-
tion,

¶ Werkys wiþ-oute discrecion,

Vaynglory in staat is brouȝt;

shrift without
contrition,

And shrift wiþ-oute contricion,

In skorne þe sacrament þey souȝt;

36

and prayers
without
devotion, dis-
please God.

And preyere wiþ-oute deuocion,

þouȝ þey preye, god hereþ hem nouȝt:

þe lippes turne prayers vp so down,

þat spekeþ oþer þan herte þouȝt.

40

(6)

Be not too
hard with
your fellow-
monks;
they might
regret to have
taken orders.

¶ Cherische no vices in ȝoure warde

To serue god in good atent,

And non wiþ other be to harde,

þat ben professed in ȝoure couent;

44

þey myȝte for-þenke it afterwarð

þey tok þe abyte, *and* wolde repente;

þey lese of god a gret reward

Whan wille fro religeon is wente.

48

(7)

¶ A questyon of ȝow y craue,—
 Resoun assoyleþ it by skille,—
 Who may here soules saue,
 To were an abyte, wole or nelle ? 52
 þenk on þy berþe, þenk on þy graue,
 þy fleschely lustes not fulfille ;
 For, helle ne heuene shal no man haue,
 Mawgre his teep, aȝeyns his wille. 56

Whoever will
 save his soul,
 should think
 of his birth
 and of his
 grave.

(8)

¶ Thouȝ þou be of gentyl blod,
 þenk aȝ com of Adam *and* Eue.
 Gadre not in propre, worldis good ;
 þat nes no religeous, but worldis reue. 60
 þe herre degre, þe mekere of mood.
 Tak no vengeance, þouȝ folk þe a-reue.
 Lat comon lawe stonde as hit stood,
 Loke no proude herte þy charyte meue. 64

Noblemen,
 remember
 that all men
 come from
 Adam and
 Eve.

(9)

¶ Haue non enuye, ¹day ne nyȝt,
 To goode lyuers bet þan ȝe,
 But auyȝe faste wiþ aȝ þy myȝt
 To lyue beter þan doþ he : 68
 þan countrefetest þou goddis knyȝt ;
 þat is enuye in charite.
 Alle þouȝtes in goddis doom are diȝt,
 And dedes, after þat þey be. 72

Don't envy
 others their
 better life,
 but emulate
 them.
 [1 lf. 118, bk.]

(10)

¶ Tho þat lyuen in fleschly delys,
 Fro þat companye remewe ;
 Loue here bodyes, but not here vys,
 And cherische hem to good vertue ; 76
 And þo þat wil al-gate be nys,
 Loke þou noȝt here maneres sewe.
 Go to company þat is wys,
 Lete fooles drynke þat þey dede brewe. 80
 POEMS (OXF.).

Avoid wicked
 company,

keep with the
 wise.

(11)

Men of Religion,	¶ Religeous, be war, wiþ whom 3e stonde, Wiþ gentyles or folk þat worldly is, þat 3e grype not hand in honde.	
	When 3e take leue, loke not 3e kys.	84
when taking leave, you may kys men, but not women.	Man to man hem thar not wonde, Ne woman to woman no peryle ne is ; But man to woman myȝte breke þe bonde ; In towche is susspescioun of mys.	88

(12)

Such touch- ings might wound your own soul, and give others cause of suspicion.	¶ Suche towches not 3e byde, Wolde buffete þe soule, and wounde wiþ-ynne, 3eue opere cause, þat stonde bysyde, To wene it were a bargayn of synne.	92
	Towches, in custom, þouȝtis hide ; þan sclaunder <i>and</i> shame nyȝt not twynne. With conscience, sclaunder <i>and</i> shame doþ chide ; To shewe opert he wol be-gynne.	96
	Nota de religione, &c.	

(13)

Refuse hon- ours and dignities.	¶ With mekenesse 3e may heuene gete. Dispyse non in low degre. Resceyue no worschip, ne hyȝe sete, þat pryde go bytween god <i>and</i> þe, Wolde make to hem self forȝete, For worldis ryches <i>and</i> vanyte.	100
	War for dronkenesse of drynkes grete, Fro glotry of metes of gret daynte.	104
	Beware of drunkenness and gluttony.	

(14)

Don't care about news ;	¶ To religeon mekely bende, To serue god in loue <i>and</i> drede. To herkene tydynges, not 3e wende, Ne bokes of vanyte, not 3e rede.	108
	Resceyue no lettere, ne non out sende, But hit be for ȝoure hous nede, Ope ^r to kyn or certeyn frende, In goodnes ȝoure erande for to spede.	112
	write letters to friends only.	

(15)

- | | |
|---|---|
| ¶ Kepe 3oure wacche and seruyce dewe,
And rule of habyte clenely 3eme ;
And fille 3oure hertes wip good vertue,
And wikked vyces fro 3ow 3e fleme ;
But loke deuocion growe ay newe.
Be suche wip-ynne, as 3e outward seme.
Good angel <i>and</i> wikked bope 3ow sewe,
And wryten 3oure dedes, þat shal 3ow deme. | <p>Do all your duties.</p> <p>116</p> <p>Be within,
as holy as you
look outside.
Angels, good
and bad,
note all your
acts.</p> <p>120</p> |
|---|---|

(16)

- | | |
|--|--|
| ¶ Wacche not outrage in wast despence,
Fro hard to nyce, þy flesch to fede.
Wip bischop or shryfte 3e mowe despence,
Fro hard to hardere 3oure lyf to lede.
Withstonde temptacions, make defence ;
þe moo 3e withstonde, þe more mede.
And 3e wip seyntes wiþ haue reuerence,
þan moste 3e countrefete here dede. | <p>124</p> <p>You may
grow perfect
without a
bishop's or a
confessor's
special
orders.
The more
you with-
stand temp-
tations, the
more you
will be re-
warded.</p> <p>128</p> |
|--|--|

(17)

- | | |
|---|--|
| ¶ Kepe ¹ syllence, whyder 3e byde or go,
Fro wordis of vanyte, 3oure lippes steke.
Speke faire to frend and fo,
For fayre speche doþ wrappe breke.
þat doþ wrong, deme so.
Lete not vengeance, þy wrappe wreke.
Vengeance is goddis, he demep þo
In werk <i>and</i> word, aþ þat men speke. | <p>[1 leaf 119]</p> <p>Refrain from
vain words.</p> <p>132</p> <p>Blame sins
indulgently.</p> <p>136</p> |
|---|--|

(18)

- | | |
|---|--|
| ¶ In rule of religeon is ordeyned 3ore :
By3e no thying to selle <i>and</i> wyne.
Marchaunt <i>and</i> religious, on mot be forbore ;
þey may not wone, on herte wipynne.
Ne kepe no iewels ne propre in store ;
þat nes no religious, but dedly synne
In fleschly delices, and loue it more
To parte þy loue and god atwynne. | <p>Don't buy
and sell for
profit's sake.</p> <p>140</p> <p>144</p> |
|---|--|

(19)

Don't set
those who
lead a con-
templative
life,

to worldly
work.

¶ That þenkeþ good þouzt in sylence,
þey speken to god in specyale.
How mow ȝe lette hem, for conscience,
Calle hem to werkis generaH?
Summe bidden, in vertue of obedience,
Contemplatyf in spirituale;
To religeon they don a gret defence,
þat bryngen hem to werkis temperale.

148

152

(20)

Nobleness
and riches
bring nobody
to Heaven,

but humility
and righte-
ousness may
do so.

¶ Hyȝe astate, ne gentyl blod,
Bryngeþ no man to heuene blisse.
Gret hors ne iewel, ne browded hood,
Nes no cause of holynesse,
But pore of spirit *and* meke of mood.
ȝeue god þy soule, *and* eche man hisse.
Gret lordschipe, ne myche good,
Nes no cause of sykernesse.

156

160

(21)

A monk's
habit, fasting,
prayers,

and alms-
deeds don't
prove religi-
ousness,

but devotion
and contem-
placion do so.

¶ Tonsure, abyte, ne no wede,
Nes no cause of religeon,
Ne wakyng, ne fastyng, ne almesdede,
Ne preyere ne oreson,
But þe herte þerto take hede,
Wiþ werkys of discrecion.
Deuocion makeþ soules to spede
Wiþ werkis of contemplacion.

164

168

(22)

Let your vir-
tues be the
wax, and de-
votion the
wick, to shine
in Heaven.

¶ Religeon is most meke
In abyte, of alle vertues floures.
Richesse, ne worldis worschipe, seke,
But offre to god alle honoures.
Richesse and worschipe make soules syke
In vaynglory and sharp[e] shoures.
Make vertues þe wax, deuocioun þe wyke,
To brenne briȝt in heuene boures.

172

176

(23)

¶ Iustice is religeon in sete,

bat demer rízt in aH degre.

Justice is
religion in
the tribunal.

And queste is religeon, troupe to trete :

3euep eche man, þat his shulde be.

180

A child may wip his fader plete,

And ȝut kepe his charyte,

And of his kyng blameles gete

Lawe is so gentyll *and* so fre.

184

(24)

¶ þou3 summe of thy breþeren don a trespas,

He wole amende and do no moo.

If one of
your brethren
trespass,

Paraventure þou art in þe same cas,

Or after, myzt ben in suche two.

188

Loke not þat þou hym chace,

Ne sclaudre hym not to haue shame *and* wo.

be not harsh
to him.

Pray god forzeue hym of his grace,

And kepe þe wel þou do not so.

192

but pray God
to forgive
him,
and beware
of the same
slip.

XIX. [God's Appeal to Man.]

[*Diaby* 102, leaf 119, back.]

[14 stanzas of 8, *abab, abab.*]

(1)

In my conscience I fynde,

And in my soule I here *and* see,

To repreue man þat is vnkynde,

Goddis wordis þis may be :

“Man of resoun, haue in mynde,

I made þe lyk ymage to me ;

For loue y hadde to mankynde,

I toke manhed, lyk to þe.

4 God may say,
"Man, re-
member that
I took man-
hood from
love of thee.

8

(2)

¶ Mannys loue y zerned zore :

hat loue was in myn herte souzt.

Mannys loue sat me so sore,

Nas neuere bargayn derrere bouzt.

12

Man ! is þe laft no loue in store ?
 What is þe cause þou louest me nouȝt ?
 Telle me ȝif y myȝte don more.
 What is byhynd, þat lakkeþ þe ouȝt ? 16

(3)

I died for thee.
 ¶ For þy loue y meked me lowe,
 And dyȝed on þe rode tre.
 Answere, man, and be aknowe :
 Shewe what þou suffred for me ; 20
 For suche seed as þou dost sowe,
 þerof shal þyn heruest be,
 In heuene or helle to repe *and* mowe.
 As þou deserued, fong þy fee. 24

(4)

Do penance for thy sins.
 ¶ Man, to þe y make my mone :
 I bouȝt þe fro pyne to blisse ;
 Melte þyn herte, as hard as stone ;
 þouȝ it be late, amende þy mysse. 28
 In wrappe, þouȝ þou be fro me gon,
 Turne azayn, y wol þe kysse.
 Turn, and I will kiss thee.
 To make me frendis of my fon,
 þerfore y ȝaf my lyf for hysse. 32

(5)

Don't strive to get worldly treasures.
 ¶ Be war, and loue not worldis good
 To gete wiþ wrong, and calle it thyn.
 Man, haue it in þy mood,
 þou shalt rekene ; for alle is myn. 36
 I bought thee, thou shouldst serve me.
 Why bouȝte y þe on the rood ?
 For þou shulde serue, *and* be myn hyne.
 Make not myn argumentis wood,
 To caste þe fro blisse to pyne. 40

(6)

Thy sins pain me.
 ¶ Man, why turmentest þou me so ?
 Euere þy synnes don encesce,
 And þy vices waxen moo,
 Thy vices grow ; thy virtues wane
 And þy vertues wanen lesse. 44

Thenke good y be, thy foo.

Remember
thy God, and
have mercy
on thy soul.

Whanne wylt þou of þy synne ses,

Haue mercy on þy soule woo,

Or haue mynde on me, and ȝeue me pes?

48

(7)

¶ To suffre deþ, y meked me,

Fro pyne to blisse, þy soule to wynne.

I humbled
myself to die
for thee,

To me so shuldest þou meke þe,

Leue *and* forbere þy synne.

therefore
thou shouldst
give up thy
sins.

Fro my lordschipe myzt þou not fle,

Heuene ne helle, ne see wiþ-ynne,

Thou canst
not flee from
my power.

But where and whenne my wille be,

þy body *and* soule to parte o twynne.

52

(8)

¶ Thouȝ y haue graunted þe grace

To knowe boþe good *and* ylle,

Wyte þy self in eche a place,

Wheþer þou wylt þy self spille.

60

þouȝ flesch *and* world *and* fend [þe] chas,

Temptacion profre þe tille,

Resist tempt-
ations.

þou myzt forbere *and* nouȝt trespas;

I lente þe knoweleche *and* fre wille.

64

(9)

¶ In syknesse *and* pouerte,

Glade þerynne, *and* þanke me aȝ.

Thank me
for sickness
and poverty.

þe more þou hast þerof plente,

þe nerre þe, be y shaȝ.

68

þan say, 'Lord, kepe me neyȝ þe!

At nede, here me when y caȝ!

[leaf 110]

Take fro me hele *and* prosperite

Rapere þan lete me fro þe faȝ!

72

(10)

¶ Man, rewe on my paynes sore,

Repente þy synne, *and* mercy craue.

Repent,
and swear
no more.

By my woundes, swere no more.

Dysmembre no lymes þat y haue.

76

Restore ill-
gotten goods.

Let thy soul
rule over thy
body.

þy wrong wyunnyng, aȝen restore.
ȝif þou wilt þy soule saue,
Lete soule be lord, and go byfore,
And make þy body þy soule knaue.

80

(11)

Thou mayst
easily win my
grace.

¶ Man, and þou wist how,
So liztly my gre to make,
þou noldest, for alle þe worldis prow,
For fleschly lustes me forsake.
In þy lyue, besye þe now ;
In goode werkis wysely wake ;
In loue, drede, to me bow,
And fle to me fro synnes blake.

84

88

(12)

Do the seven
works of
charity,
keep my com-
mandments,
and give me
thy heart.

¶ Seuene werkis of mercy, kepe hem weH,
þe comaundementis *and* þe Crede,
Aȝ þy lyue, as y þe telle ;
ȝeue me þyn herte in loue *and* drede.
Whyle body *and* soule togydre dwelle,
þou myȝt serue pyne *and* mede.
When soule is out of flesch *and* felle,
Shal neuere do synne ne almesdede.

92

96

(13)

Vengeaunce
and mercy
are neigh-
bours,

thou wilt get
one of them
according to
thy works.

¶ Mayntene not wrong, to calle it ryȝt.
Vengeaunce *and* mercy, neȝebores ben þo.
As messageres þey ben dyȝt,
Mercy to frend, vengeaunce to foo.
ȝoure dede in derk, y se in syȝt ;
þere nys nō þouȝt hid me fro.
After þy dede, þe doom is dyȝt.
Vengeaunce *and* mercy departeþ hem so.

100

104

(14)

My doom is
righteous ;

my son's
doom,
merciful ;

¶ For my doom is riȝtwisnesse ;
Riȝtwys longeþ to þe godhede ;
And my sones dom is wys,
For mercy longeþ to þe manhede.

108

þe holy gost grace lys,	
He ȝeueþ lyf, he ȝeueþ no dede.	the Holy Ghost gives grace."
ouercome my wrappe, and fle fro vys,	
And do þe comaundementis þat y bede."	112

XX. [*How Man's flesh complained to God against Christ.*]

[*Digby 102, leaf 120.*]

[27 stanzas of 8, *abab, abab.*]

(1)

The tixt of holy writ, men sayn,	
Hit sleeþ, but glose be among.	
The spirit of vnderstandyng quykeneth agayn,	
And makeþ the lyue endeles long.	4
A fantasie y herde sayn,	
There-of me lust to make a song,	
'How mannys flesch to god dede playn	
On Ihesu Crist, had don hym wrong.'	8

I will tell how the flesh complained of Christ.

(2)

¶ The flesch, his playnt þus doþ bygynne	
To god fader, in heuene on hyȝt :	
"Ihesu, brother of oure kynne,	
Haþ bygyled me wiþ his sleȝt.	12
He haþ parted my soule <i>and</i> me o twynne,	
And raft [it] fro me by his myȝt.	
Now, ryȝtwys god, let mercy blynne !	
On Ihesu, þy sone, do me ryȝt !	16

It said, "God,"

Jesus has alienated my soul from me.

(3)

¶ Body <i>and</i> soule, þou dede me make,	
In vnyte to-gydre so.	
Now haþ Ihesu my soule take,	
And þus parted oure loue o two.	20
My soule haþ me [now] forsake ;	
Sumtyme was frend, now is fo ;	
Byd me go wolward, faste, <i>and</i> wake,	
Alle here ioye is of my woo.	24

Formerly she was my friend, now she is my enemy.

(4)

"My soul has
taken refuge
with thy son,

¶ Fro me, to þy sone, my soule is flet ;
Ful ofte þy sone in me here souzte ;
Now here loue to hym so fast is knete,
Away fro hym wol sche nouzt.

28

[leaf 120, bk.]
and does not
care about
me.

She semes dronken, or out of wit ;
Of myn euelfare she has no þouzt.
þat sorwe is so in myn herte hit,
I trowe to deþe y mon be brouzt.

32

(5)

Formerly she
was mild,

¶ Sum-tyme my soule was mylde
To my biddyng, in hoot *and* colde,
Synge, or playe, or chambres bylde,
Chef seruauant of myn housholde.

36

now she
seems to be
mad.

Now Ihesu haþ made here made *and* wylde ;
ffro hym, departe neuere she nolde.
She setteþ on hym riȝt as a childe ;
Aȝens me she bereþ here bolde.

40

(6)

She will not
allow me to
have worldly
pleasures.

¶ Whan I of here counseil craue,
Of fleschly lustes to haue my wille,
She calleþ me wod, *and* seyþ y raue ;
She wiȝt neuere graunte þertille.
She biddeþ me haue mynde of my graue,
Rule me in resoun *and* skille.
I was mayster, now am y knaue ;
In that stat, brynge me she wille.

44

48

(7)

She always
bids me act
in opposition
to my will to
do wrong.

¶ Wolde y be proud, she biddeþ be meke ;
Wolde y be gloton, she biddeþ me faste ;
þere y wolde take, she biddes me eke ;
Wolde y be lyther, she biddis be chaste ;
ȝif y fyzte, she biddes ley forþ my cheke ;
þere y am slow, she biddis be haste ;
Here answeere is not to seke ;
To speke to here, my wynde y waste.

52

56

(8)

- ¶ Ihesu com fro heuene blisse,
 And tok flesch in a mayden fre,
 Lowely, *and* most [of] mekenesse,
 Hyd vnder flesch¹ oure fraternite; [¹ MS. flesch fleschly] 60
 Now wold [he] take my soule to his,
 ffor he suffred pyne *and* pouerte.
 3it sumwhat y my3te acorde to þis;
 But why shulde my soule hate me? 64

"I should not
 mind Christ's
 taking my
 soul away,

unless she
 hated me.

(9)

- ¶ Whan Ihesu and my soule be met,
 Sone my werkis þey aspi3e;
 Here wit on me fast þey whet:
 'In shame, *and* skorne, *and* vylenye,
 To folwe þy fleschly lustes let,
 Or ellis boþe 3e shal dy3e.'
 þus am y vnder and ouer set.
 She spettes on me, *and* dop me fy3e. 72

He and my
 soul blame
 my works,

68 and warn me
 against
 sensuality.

(10)

- ¶ Wip me, my soule he dop þrete,
 And makeþ my soule me to hate.
 Wip plesande wordis, he hoteþ here gete
 In heuene blisse, a quenes astate. 76
 þan comeþ she hom in wrappe-ful hete,
 Bedeþ here lette, boþe erly *and* late,
 Casteþ me down, *and* dop me bete,
 And tredeþ on me, *and* makeþ debate. 80

He makes her
 hate and ill-
 treat me.

(11)

- ¶ Thanne renneþ she a3en as she were wood;
 To Ihesu, þy sone, she dop fly3e.
 He fedeþ here wip his flesch *and* blood,
 But þanne here þou3tes mownten hy3e. 84
 She biddiþ me water *and* bred to food;
 As mortkyn forsaken, she let me li3e.
 She holdeþ me euyH, *and* no þyng good,
 But a styngkyng carayne in here ey3e. 88

He feeds her
 with his flesh
 and blood,

and then she
 despises me.

(12)

¶ Jus my soule, my body slees
 Wip gret anguysche *and* turment.
 She telles, Ihesu dyȝed for pes;
 But fro his skole she is went; 92
 Bytwen vs werre doȝ ences.
 Here swerd is drawen, here bow is bent.
 She sayȝ but, 'fleschly lustes, sees!
 We mon be dede, and boȝe be shent.' 96

"My soul
 requires me
 to give up
 sensuality,
 lest we both
 be disgraced.

(13)

¶ She acordid wip Ihesu, and me dede flyte,
 [1 leaf 121] And sayde y shulde be ¹maked tame,
 And sayde my werkys me adyte, 100
 And bryngen me in wikked fame.
 ¶ If worldly men me don smyte,
 And don me boȝe wrong *and* grame,
 She loueȝ that don me despyte,
 And preyȝ for aȝ þat don me shame. 104

She loves my
 enemies,

and prays for
 all who
 shame me.

(14)

¶ Hyȝe fader, god of riȝtwisnes,
 Haue mynde of my sorwe sore!
 And it be founden Ihesu loued mysse,
 To me my soule aȝen restore— 108
 A litil playnt nes noȝt pisse,
 And alle þat y haue sayd ȝore—
 þat y *and* my soule be frendis *and* kisse,
 And loue, as we dede here byfore. 112

God, restore
 me my soul,

and make
 her love me
 again;

(15)

¶ For my soule, Ihesu suffred wo,
 Bounden *and* beten wip skourges ynowe,
 Crowned wip thorn, nayled also
 On croos, tyl deȝ dede hym bowe. 116
 Wip a spere, his herte let cleue a two,
 Wyde open his loue myȝte out flowe,
 So loȝ hym was his loue forȝo;
 He is worȝy be loued, þat so dede wowe. 120

Jesus died
 from love
 of her.

(16)

- ¶ My soule, y holde, holy es it,¹ [1 MS. it es]
 For she loueþ Ihesu, þat loueþ here wel. "My soul
 loves Jesus,
 But loue were tendere to loue vsed,
 Were harder þan ston, and styffere þan stel. 124
 On Ihesu she is amerous and ful auysed.
 What worldly þyng she seeþ or fele,
 Al worldly ioye she haþ refused, and hates the
 world,
 And me she loueþ neuere a dele. 128

(17)

- ¶ I wante my wille, and euel fare y,
 Fro worldly merþe put o syde.
 Fro worldis worschip she doþ me tary. and turns
 I may no þouzt fro here hyde. 132 me away
 þere y blisse, she doþ wary; from worldly
 þere y speke fayre, she doþ chyde. pleasures.
 She is newe waxen al contrary.
 þere y dwelle, she nyl not hyde. 136

(18)

- ¶ She repreueþ my dagged cloþes,
 And longe pyked crakowed shon; She scorns
 Vpbreyde[þ] me my grete oþes, my fashion-
 And sayþ y breke goddis bone. 140 able dress,
 þat me is lef, aH she loþes. and hates all
 I seye 'oþere men so don.' that I like.
 She seyþ, þey go to helle woþes,
 Wole to wende, wiþ hem to wone. 144

(19)

- ¶ Wiþ Ihesu, alway is she,
 And now she lyþ wiþ hym in cracche, She accom-
 Now into Egipt wiþ hym doþ fle panies Jesus
 Fro Herowdes, lest he hem cacche. 148 through all
 In his moder armes, born wol she be, his life.
 And sowke wiþ hym, as chylde in tacche.
 She folweþ hym in al degre,
 And countrefetþ to ben his macche. 152

(20)

"My soul
eats and
drinks with
Jesus,

and is with
him in his
passion

and ascen-
sion."

¶ Wip hym doþ drynke *and* ete,

To lerne of his discressioun ;

Wip hym sche is skourged *and* bete,

And crucefyed in his passioun ;

She is wip hym in helle hete,

Wip hym in his resurexioun,

And styg in-to heuene in his fadres se[t]e ;

þens nolde she neuere come down."

156

160

(21)

God an-
swered,
"Flesh, by
this com-
plaint thou
accusest thy-
self.

¶ Now þe playnt is at þe last.

God answerd wip mylde soun :

'flesch,' he sayde, 'þou iangelest fast

Moche dene, *and* no resoun.

Alle þy wordes þou dost waste.

Wille wipoute discressioun,

þyn awen pleynt þe doþ caste ;

þou turnest þy self vp so down.

164

168

(22)

[leaf 121, bk.]

¶ Thou makest maystershepe in al vys,

And here [turnest] fro my way,

And makest here þral to fleschely delys,

In vanyte to al worldly play.

She is ashamed, now she is wys ;

Sche lyued in vowtrye so many a day.

She hap chosen þe loue most o prys,

And cast þe fals[e] loue away.'

172

176

Thy soul is
ashamed of
thy vices.

(23)

¶ God seip : 'man, y made þe of nouzt,

And kyd þat y loued þe dere,

And soule of resoun in þe wrouzt,

ffayre and wys, angels pere.

þou hast defouled þe ymage þat y wrouzt,

In seruage to fendis and fendis fere.

She folwed þy wille in dede *and* þouzt,

In alle place, fer *and* nere.

180

184

Thou hast
disgraced my
image, and
art the devil's
slave.

(24)

- ¶ On Ihesu þou pleynt dost make,
 Sayde he bigyled þe wiþ sleȝte,
 And biddest me lete mercy slake,
 And on Ihesu do þe ryȝt. 188
 My sone, for þe, dede deth take,
 And kydde þe loue most of myȝt. who died for thee.
 þouȝ he loue dede forsake,
 How woldest þou þis doom were dȝȝt? 192

(25)

- ¶ Flesch, þy synnes mochil is ;
 þou art cast in þyn awen caas.
 Knowleche, repente, *and* mende þy mys,
 And be in wille no more trespas. 196
 I nel deme þe in ryȝtwisnes,
 But medle þerwiþ mercy and grace,
 And brynge þy soule to heuene blys,
 Wiþ loue to se my fayre face. 200
 I shall not
 Judge thee
 after justice,
 but after
 mercy, and
 bring thy soul
 to Heaven.

(26)

- ¶ In ouerhope, be not to bold
 In synne, for to haue mercy.
 Let not wanhope in þe be old,
 For my grace is euere redy. 204
 Fro helle pynes hoot and cold
 I assoyle þe, *and* out of purgatory.
 At þy deth, or body be cold,
 To Ihesu in heuene þy soule shal fleȝe. 208
 Do not sin in
 excess or in
 want of hope.

(27)

- ¶ In good werkis wysely wake,
 Playne not on Ihesu, what he sende.
 Sykenes, pouerte, mekely take ;
 Richesse *and* hele wysely spende, 212
 And helpe aȝ pore for goddis sake.
 þan god wole lede þow, as his frend,
 To ioȝe of heuene þat shal neuere slake.
 In-to þat blisse, god graunte vs wende ! Amen ! 216
 Suffer sick-
 ness and
 poverty,
 and help the
 poor."

XXI. A lernyng to good leuynge.

[*Digby 102, leaf 121, back.*]

[20 stanzas of 8, *abab, abab.*]

(1)

Blessed be he
who is poor
in spirit;

POre of spirit, blessed be :
þouȝ he be lord of richesse fele,
He bereþ penaunce *and* pouerte.

That of his good to pore folk dele,

4

he shall be a
lord in the
kingdom of
Heaven.

Of þe kyngdom of heuene a lord is he.

þat counseyleþ wel to soule hele,

And lyueþ in werkis of charyte,

Suche folk to heuene preuȝly stele.

8

(2)

Cursed is he
who avarici-
ously strives
for riches;

¶ Siþ god doþ blisse, and graunteþ blis
þat don his word, and holde it trewe,

þan þat man cursed is,

þat lyueþ contrarious þat vertue.

12

þat filleþ his herte wiþ ryches,

Nedeles aueryce gadryng newe,

he shall never
find rest in
Hell.

For wikkid counseil, helle is his,

þere neuere nes reste, but euere remewe.

16

(3)

Blessed be he
who is meek
in spirit;

¶ Blessid be man þat in herte is mylde,
Buxom to lerne, and lef to teche,

Shal owe þe ¹erþe, and þeron bylde,

In helpe of mony his rychesse reche,

20

Of shrewes, make goddis childe,

Of gostly woundes, be soule leche;

Make tame to god, þo þat were wyld.

Of eche good lyuere, his werkis preche.

24

he shall pos-
sess the
earth, and
lead others to
Heaven.

[¹ leaf 122]

(4)

Cursed be the
hard-hearted
man;

¶ þanne cursed be man in herte ruyde,
þat neuere nel lere ne vnderstond.

þouȝ he owe erþe, he shal not hyde,

Til it be, out of his hond.

28

XXI. *A Learning to good Living: the Sermon on the Mount.* 97

When conscience his werkis chyde,
 þat man shal neuere reioyse lond.
 Fro alle vertues þat doþ hym hyde,
 To alle myscheues he makeþ hym bond.

he shall never
 rejoice in his
 fortune.

32

(5)

¶ Blessed be he þat morneþ sore
 His breþere synnes, his awen mysdede,
 Repente, *and* wille to do no more,
 But holde þe hestes þat god bede ;
 His wrong wynnyng azen restore,
 And helpe pore þat han nede.
 He shal be counforted þerfore,
 In heuene blisse haue his mede.

Blessed be he
 who repents
 his sins ;

36

restores ill-
 gotten goods,
 and helps the
 poor ;
 he shall be
 comforted in
 Heaven.

40

(6)

¶ Than cursed be he haþ ioie of synne,
 And euere encreseþ mo *and* mo,
 Boste þerof, delyte þerynne,
 3eue men ensample to do so.
 Heuene 3ates fro hem they pynne,
 Of goddis frendis make goddis foo ;
 In helle þey purchas here ynne ;
 His felaschipe, with hym thay go.

Cursed be he
 who increases
 his sins,

44

and misleads
 others.

48

(7)

¶ Blessed euere mote he be,
 þat hungren and thursten ryȝtwisnes ;
 He wolde were wel in al degre,
 þat god *and* man echon had his.
 Gostly hunger and thurstes he
 þat fayn wolde mende þat is mys.
 Ful filled he shal wiþ grete deynte
 At goddis feste in heuene blisse.

Blessed be he
 who hungers
 and thirsts
 for righteous-
 ness ;

52

he shall be
 filled full in
 Heaven.

56

(8)

¶ Than cursed is he þat ful is fylde,
 Wiþ wrong take pore mennys thrift,
 þat makeþ pore men be spilde,¹
 For synguler profyt is sotyȝ theft ;

Cursed is he
 who harms
 the poor

60

for his own
 profit's sake.

¹ MS. : spized.

Make gulteles folk presoned *and* kylde,
 Of hous *and* land make wrongwys gyft;
 Wiþ hunger *and* þirst his hous is bylde.
 In helle is shewed eueH-sponnen wyft. 64

(9)

Blessed be he
 who helps the
 poor and
 needy.

¶ Blessed be þe mercyable;
 Mercy *and* mede, of god he fonges.
 In goddis doom he stondes stable,
 þat wrekeþ not aH his owen wronges. 68
 To pore folk he is profytable,
 þat leueþ his good hem amonges.
 SorefuH *and* hungry, he fyndeþ hem table,
 The sorwefuH he gladeþ to synge songes. 72

(10)

The rich who
 don't help the
 poor

¶ Thanne, how of hem han hertis stoute
 þat reweþ non pore þat han penaunce,
 Han nedeles gold nozt to lene it oute,
 But to þe borwere gret greuaunce; 76
 But he may quyte, is 3erne aboute
 To presone hym or make destauce:
 But he be cursed, it is in dowte;
 þat haþ no mercy, ¹mote haue vengeance. 80

shall be
 cursed.
 [1 lf. 122, bk.]

(11)

Blessed be
 the peaceful
 man, he shall
 be called a
 child of God.

¶ Blessed be he þat loueþ pes,
 Mekely to goddis byddyng bende.
 He shal be cleped, at goddis dees,
 Goddis sone, good *and* hende. 84
 He wolde aH werre shulde asses,
 Of goddis foon, make goddis frende;
 Make soule wiþ ioie to heuene pres,
 And sorwe *and* werre to helle wiþ fende. 88

(12)

Whoever
 hates peace,
 and excites
 troubles for
 his profit's
 sake,

¶ Than, how of hem þat pes doþ hate,
 Wolde oueraH were werre *and* woo,
 Eche man wiþ oþer debate,
 þat shulde be frend, make hem foo; 92

XXI. *A Learning to good Living: the Sermon on the Mount.* 99

For synguler wynnyng to his astate,

Lede his men, oþere to sloo :

He shal be blessed neuere or late ;

His werkis curseþ hym, where he go.

96 shall be con-
demned by
his own
works.

(13)

¶ The clene of herte, blissed be,

þat lyueþ after goddis lore.

God hym self he shal see,

þere as blisse is euere more ;

100

And gouerneþ wel his owen degre,

And doþ þe dede þat he come fore ;

Fulfylleþ þe werkis of charyte :

His vertue gadereth mede in store.

104

Blessed be he
who has a
clean heart ;

he shall see
God.

(14)

¶ The herte þat is fyled in synne,

And sulpeþ his soule wiþ spottes of blame,

Goddis curs he doþ wynne,

þat spyseþ hym-self and goddis name.

108

His astate, he nele not dwelle þerynne ;

To serue god hym þenkeþ shame.

Ȝif god *and* he departe o twynne,

In helle he may be meked tame.

112

Whoever lets
his heart rot
in sin, falls
under the
curse of God.

(15)

¶ That is pursued¹ for riȝtwisnes

[¹ MS. *pursued*]

Is blessid, where he go or ryde ;

þe kyngdom of heuene is his,

þat quereþ to ende, in charite hyde.

116

God wole brynge hym to heuene blis,

And fro his enemys þere wole hym hyde ;

And þo þat pursue hym with mys,

To helle þey ben here awen gyde.

120

Blessed is he
who is perse-
cuted for
righteous-
ness' sake ;

for he
shall go to
the kingdom
of Heaven.

Nota

(16)

¶ Thanne are they cursed in here lyf,

þat auanceþ þe fals, *and* stroyeþ þe trewe,

Mayntene fals quereþ *and* stryf,

Riȝtwis men wrongly pursue,

124

Cursed are
those who
maintain
falsehood
against right ;

Defowle boþe maydeñ *and* wyf,
 þat shulde be clene in alle vertue.
 they shall reap as they sow. Eche dedly synne is a dedly knyf;
 For he shal reþe þat he sewe. 128

(17)

'You shall be blessed ¶ 3e shal be blessid, erly *and* late,
 By vertue of gospell þat 3e preche.
 3e shul be blessid, whan folk 3ow hate,
 And cursen 3ow for 3oure speche. 132
 3oure tonge is kaye of heuene 3ate,
 3oure word, þe way to heuene hem teche.
 though people hate you for my sake. Folk wiþ 3ow schal debate,
 ffor me wiþ lesynges 3ow aþeche. 136

(18)

Be cheerful, for your reward in Heaven shall be great; and be not afraid of tyrants, who may slay your body; but fear God, who may save or spoil [leaf 123] ¶ Glade 3e wiþ-ynne, and ioie wiþ-out;e;
 3oure mede in heuene moche is.
 Drede no tyrauntes sterne *and* stoute
 May sle þy body, and take as his. 140
 God, þe fader of heuene, 3e dowte
 May brynge þe soule to pyne or blis;
 He schal deme aH þe world aboute,
 both your body and soul. To heuene for goode, to heH for mys. 144

(19)

You are the salt of the earth. ¶ Of erþe 3e ben cleped 'salt,'
 ffor salt of wisdom soule saues;
 Do your work well, Go vp-ri3t and be not halt,
 ffor mayster of seruauñt his seruice craues. 148
 you will have to account for it. þyn astate rekene þou shalt,
 How þou it gat, how þou it saues.
 Fewe ben chosen, þou3 mony ben calt,
 Fro goddis seruycce are worldly knaues. 152

(20)

Nota ¶ To lanterne 3e ben likned ri3t,
 In aH þe world 3e shal be kyd.
 You are a lantern to the world; don't hide your light, 3oure prechyng shal be candel lizt,
 Nou3t vnder worldly buschel hyd, 156

But on a candel-styke on higt;
 Nouȝt vnder a chiste, vnder a lyd;
 In good werkis shyne ȝe bryȝt,
 And lyue ȝe so, riȝt as ȝe byd.

160 but let it
 shine in good
 works.

XXII. *Knowe thy self and thy god.*[*Digby 102, leaf 123.*][9 stanzas of 8, *abab, abab.*]

(1)

Thenke hertely in þy þouȝt
 Of what matere þou dede bygynne.
 Of fylthy seed þou were wrouȝt,
 And wan in at þe wyket of synne. 4
 Foulere fylþe knowe y nouȝt
 þan þou were fed þy moder wiþ-ynne;
 In a sake ful of filþe þou was out brouȝt,
 In wrecchednes horyble, and stynkyng skynne. 8

Remember of
 what stuff
 thou art
 made.

(2)

¶ What þou art, knowe þy self wel.
 þou were conceyued in synne, *and* born wiþ woo.
 þy moder *and* þou, on fortune whel,
 In perile of deþ, parted a-two. 12
 Of pynes of helle, what soules fele,
 And þou in mynde keped þoo,
 Hit wolde make þy corage kele,
 Whan þou hadde wil, to synne goo. 16

Thou wast
 conceived and
 born in sin.

(3)

¶ God made þe of nouȝt, haue in mynde,
 Wiþ soule of resoun, lyk his ymage.
 In heuene, wiþ angels, aboue þe wynde,
 He ordeyned þe endeles heritage. 20
 Wiþ more loue he dede þe bynde:
 Bycome þy brother in mannys lynage.
 He, ielous loue *and* trewest to fynde,
 þy soule is spouse to his maryage. 24

God made
 thee in his
 image.

He became
 thy brother;

thy soul is
 his spouse.

(4)

Keep thy
wedlock
truly, and
don't make
him a cuck-
old.

¶ To god, thy wedlok wiþ loue holde,
In brennyng contemplacion,
And make nouȝt hym cokewolde,
To loue in fornyacion. 28
On goddis *mercy* be not to bolde,
To falle in temptacion.
Kepe charite hot, let it not colde
For quenchyng of deuocion. 32

(5)

Love thy
neighbour.

¶ Loue aȝ folk in charyte,
Body *and* soule in good atent,
As þou wolde þey dede þe ;
þat is goddis comaundement. 36
Who breke þo hestes, cursed is he
Til þey come to mendement.
þou preyest euere-more in aȝ degre
Til þat þou to synne assent. 40

(6)

Think of thy
sins and of
thy virtues.

¶ That þou hast don siþ þou were bore,
Aȝ þy lyuyng byþenk þe newe.
Wheþer hast þou more in store,
Or of vices or of *vertue* ; 44
And wheþer hast þou folwed more
Good aungel or wykked, for boþe þe sewe ;
þy countretayle þey wil shewe, þe skore,
In helle or in heuene, ¹wreten trewe. 48

[¹ lf. 123, bk.]

(7)

Remember
the passion

¶ Haue mynde, god sente his sone adoun,
Tok mankynde in flesh *and* felle,
And suffred hard passioun,
Dyed on croys, and heryed helle. 52
Haue mynde of his resurexioun ;
Byleue aȝ þis trewe gospelle.
Haue mynde on his Assencioun ;
On god his fader riȝt hond, doþ dwelle. 56

and the as-
cension of
the Lord.

(8)

¶ þenke þou shalt dye, <i>and</i> nost whenne ; þou art incertayn, þefore drede.	Thou must die, and shalt go either to Heaven or to Hell.
Fro heuene to erþe, god shal come þenne, Deme euel <i>and</i> good, after here dede ;	60
þe good, to heuene blisse renne, In endeles lyf to haue here mede ;	
þe wikked, in helle for to brenne, In endeles pyne, deþ shal hem fede.	64

(9)

¶ The ten comaundementis, þou hem kepe ; þe seuen werkis of mercy, wel hem vse ;	Keep the commandments, flee from sin,
þe seuen synnes þou be-wepe, þy fyue wittes þe auyse.	68
Do penaunce, <i>and</i> preye whyle þou schuld slepe ; þe fend and fals[e] world despise ;	do penance.
No fleschly lustes þe vndercrepe ; Fle aȝ foly, and folwe þe wise !	72

XXIII. Of the sacrament of the Altare.

[Digby 102, leaf 123, back.]

(16 stanzas of 8, *abab, abab.*)

(1)

I wole be mendid ȝif y say mys. Holychirche nes noþer tre ne stones. þe hous of preyers, god nempned þys, Boþe goode men <i>and</i> wikked ressayueþ at ones.	4	The Church is a congregation of good men ;
þere as gadryng of goode men ys, Is holychyrche of flesh <i>and</i> bones. Prestes are lanterne, hem to wysse þe wise weyes to heuene wones.	8	priests are to lead the way to Heaven.

(2)

¶ Holychirche, heryȝe þy saueour, þynk þy hurd, god on hiȝt, Wiþ song <i>and</i> ymynes, tyde <i>and</i> houre, Reioys in hym day <i>and</i> nyȝt ;	12	Church, glorify thy Saviour.
--	----	------------------------------

For he is more þan any honour,
 For his honour passeþ oure myzt,
 For we ben his, *and* he is oure ;
 AH þouȝtes ben to hym dyzt. 16

(3)

This day is
 most fit for
 glorifying,
 the bread of
 the holy
 supper being
 exhibited.

¶ A specyall tyme of heryng here.
 Lyueliche quyk bred is put forþ þis day,
 Whyche in þe table of þe holy sopere,
 Wip-outhe doute was ȝouen oure fay 20
 To þe company of twelwe breþeren þere were.
 By here ful heryenge, ioied þay ;
 Wel sowned in here ere,
 Wip ioly herte, fayre song to say. 24

(4)

By this we
 know

that Easter
 has come
 round again.

¶ A day is mad of solempnyte,
 Of þis table first ordynaunce is worschipful tolde.
 In þis newe kynges table, now knowe we 28
 Newe Estren endeþ the olde.
 Newe thyng dryueþ old þyng fro his degre ;
 Out of mynde, þe lasse of tolde.
 So soþfast sunne, by hys pouste,
 Dryueþ away shadewe, and striȝeþ colde. 32

(5)

As the light
 removes the
 night, so did
 Christ at the
 holy supper ;

he bade us
 consecrate
 bread and
 wine

to drive away
 the shadow
 of death.

¶ As lyzt liȝtenep nyzt, fro derkenes of kynde,
 So dede crist at þe holy sopere,
 Bad pertely do so of hym mynde, 36
 By holy ordynaunce tauȝt vs to lere,
 Halwe bred *and* wyn, by hys word *and* wynd,
 To an ost of helpe to cristen men here,
 ffro shadwe of deþ, to gostly blynd,
 To liȝt of lyf, to shynen clere. 40

(6)

The bread is
 turned into
 [leaf 124]
 flesh ;
 the wine into
 blood.

¶ Lore is ȝouen to cristen men,
 In-to flesch passeþ þe bred ;
 As holychirche doþ vs kenne,
 þe wyn, to blod, þat is so red. 44

þou seest not fleschly þou takest þenne ;
 þy byleue of herte, makeþ þe fast fro ded,
 Wipouten ordre of þynges, to renne,
 By tokene *and* word þat he bede. 48

(7)

¶ Wip-outen help of ordre of þyngis,
 þe bok of oure byleue is lent,
 Vnder dyuerce spices only tokenynges,
 þou3 þe spices fro hym be went, 52
 Not durked ne hyd, but riȝt shynynges,
 þou3 fleschly syȝt fro hym be blent,
 þe soule hap ioȝe, and mery synges,
 When good byleue seeþ þe sacrament. 56

You cannot
 see the tran-
 substantia-
 tion with
 your fleschly
 eyes, but only
 in your belief.

(8)

¶ þe blod is drynk, þe flesch is mete,
 Ys gostly fode, þe soules delys ;
 Neuere-þe-lattere, of crist to trete,
 He dwelleþ vnder ayþer spys. 60
 þe ressayuour counteþ not þat þey ete,
 Ne brekeþ it not, but hool it lys.
 þou3 a thowsand take at o sete,
 Alone on takeþ as moche o prys. 64

Christ is pre-
 sent in either
 species,
 even in the
 smallest part
 of it,

(9)

¶ While obley in yrnes, or boyst ys stoken,
 Hit nys but bred, *and* sengyl bake ;
 Whanne þe prest, to hit, goddis wordis hath spoken,
 Crystys quyk body, vndir bred o cake. 68
 þou3 it a þousand peces seme broken,
 Nes parted ne wasted, but al hoȝ take.
 In byleue of holychirche, who wyl hym ȝoken,
 Aȝen þis, non argument may make. 72

as soon as
 the priest has
 spoken the
 words of God.

(10)

¶ That ressayueþ, children, man, *and* wyf,
 Not al yliche deuocioun.
 Summe taken it in synne *and* stryf,
 As bestes wip-outen discrecioun. 76

The wicked
receive in the
housel their
damnation;
the good,
their salva-
tion.

þe wikkid resceueþ a dedly knyf,
And his endeles dampnacioun;
þe good resceyueþ endeles lyf,
To body *and* soule saluacioun.

80

(11)

Though you
receive only
a small part
of the host,

¶ When þou to chirche gost
To resceyue god, wisely go.
I suppose þe prest haue but on ost,
Breke it, *and* parte to twenty *and* mo:
As moche is þe leste cost
As in þe grettest pece of þo;
Deme aH yliche, lest *and* most;
Quaue not, ne drede not, to sen hit so.

84

88

(12)

the sacra-
ment does
not lose its
virtue.

¶ þou; þe prest þe sacrament clyue
In a þowsand peces *and* pre,
þe state, ne stature, ne myzt doþ myue,
Ne leseþ ne lasseþ of his pouste.
þy fleschly syzt þou shalt not lyue;
But tokene of brekyng makeþ he;
For fleschly skyn, no sacrement kan preue,
In gostly bylyue shal saued be.

92

96

(13)

The Jews ate
a lamb at
Easter;
we eat living
bread.

¶ In old[e] lawe, 3e wyten how
At estren þey eten a lamb al ded,
Is ouer put in newe lawe now;
At estre, we eten quyk bred.
In old[e] lawe, for mannys prow,
God þe comaundementis bed;
And oure newe lawe we don allow,
And kepen boþe by goddis red.

100

104

(14)

Jesus, forgive
us our tres-
passes,

¶ Lete þy mercy passe ryzt,
And forȝeue vs oure mysdede!
þy face, wiþ loue to seen in syzt,
In lond of lyf, þou vs lede.

lead us to
Heaven,

108

Among þy seyntes in heuene on hyzt,
 At þat feste of lif, god, vs fede!
 Sopfast bred, god of myzt,
 Ihesus herde, þou vs hede! 112

(15)

¶ In syzt *and* in felyng, þou semest bred,
 In byleue, flesch, blod, *and* bon;
 In syzt *and* felyng, þou semest ded,
 In byleue, lyf, to speke *and* gon;
 In syzt *and* felyng, noþer hond ne hed,
 In byleue, boþe god *and* man;
 In syzt *and* felyng, in litil sted,
 In byleue, gretteþe þyng nes nan. 116 120

(16)

¶ Whan Abraham of Ysaac his offryng made,
 ffor a ffigure he lykned is
 To angels bred, oure fadres hadde,
 þat god fed hem in wyldernes. 124
 Afterward, god hem bade,
 "A paske lomb rosted, and etep þes."
 In stede of þat, oure soules to glade,
 We resceyue oure houseH, god o blisse. 128

XXIV. *The Messours of the Dirige.*[*Digby* 102, leaf 124, back.][52 stanzas of 8, *abab, abab.*]

(1)

Lectio prima: Parce mihi, domine.

Almyzty god, lord, me spare,
 ffor soþe, my dayes werkys ben nozt.
 My wittes on nyztes wrong y ware,
 þerof longe 3eres mon be wrozt. 4
 þenke, man, þou ware born ful bare.
 In-to þis world what hastou brozt?
 Out of þis world whanne þou schalt fare,
 þou schalt bere with þe ryzt nozt. 8

and feed us
 among the
 [If. 124, bk.]
 saints.

To our senses
 thou seemest
 common
 bread;
 but in our
 belief, thou
 art the living
 and almighty
 God.

Isaac,

the manna,

and the pas-
 chal lamb,
 were types
 of Christ,
 whom we
 receive in the
 housel.

Spare me,
 O Lord, for
 my works
 are vain.

(2)

What is
man?¶ What is man of gret renoun,
That of hym self makeþ aldre mest?Why doest
thou sud-
denly punish
him?

Why settyst þou þy herte aȝen resoun,
And sodeynly repreuest hem mest? 12

In þe dawenyng þou souȝtest hem vpsodoun.
Contrary to godis hest

þou purchasest þy saule helle prisoun;
For fleschely lust, wormes fest. 16

(3)

How long
will thy
punishment
last?

¶ How longe sparest þou me noȝt,
To swolwe my spotel, bote it me gryue?

þou keper of men, alle þyng hast wroȝt;
What shal y do to þyn byhyue? 20

What hastou set me contrarie þy þoȝt,
þy holy lawe to reþryue?

Lord, whenne my werkis mon be soȝt,
Dyspyce me noȝt in my myschyue! 24

Don't despise
me in my
misery.

(4)

I am dis-
gusted with
myself.

¶ Ful heuy to my self y am maad withynne;
My werkes, on me heuye isse.

Why takest þou noȝt away my synne,
And bere from me my wykednesse? 28

I slepe in dust, for we ben kynne,
For erthe claymeȝ me for hisse.

To seche me eerly, ȝif þou begynne,
I ne may withstonde þe y-wisse. 32

(5)

*Lectio secunda: Tedet animam meam.*My soul dis-
dains me.

¶ My soul, of my self anyoyed isse.
I shal leue my speche aȝens me.

To my soul y wole speke in bitternesse,
And y shal saye to god so fre: 36

Wyl noȝt dampne me fro blisse,
Shew me þe cause, þat wolde I se,

Why demestou me þoȝ y dede mysse,
Lord, whether þe þynke good to þe. 40

I shall say,
"Don't con-
demn me,
O Lord;
show me the
cause of thy
anger."

(6)

¶ Jif þou chalenge my werk, *and* bere me doun,
 Me that am werk of þy hande,
 And þou in consayl helpe 3e moun
 To wykked men here synnes withstande,
 Wip repentaunce *and* sorwful ¹soun
 May launce hem from þe deuelys bande :
 To 3erde of loue y moste me boun ;
 Lord, me chastice wip þat wande.

44 Thou helpst
 wicked men
 [1 leaf 125]
 to repent
 their sins ;
 I bow to thy
 wand of love ;
 48 chastise me
 with it.

(7)

¶ Wheþer þyn eyzen ben fleschlye,
 Or þou seest as man shal see ?
 Or þy dayes so sone sy3e,
 As other mennys dayes be ?
 Or þy 3erys ri3t so hye,
 As mennys tymes in here degre ?—
 For þou art god shal neuere dy3e,
 For sorwe *and* dep̃ shal from the fle—

Are thy eyes
 as man's
 eyes,
 and thy days
 as men's
 days,
 52

56

(8)

¶ That þou seche my wykkednesse,
 And ransake my synne,
 And wyte I haue no3t doun mysse,
 Bote hert *and* soule clene withynne.
 Soþes þer no man nesse
 May skape þyn hond, *and* from the twynne,
 Bote repentaunce *and* mercy kesse.
 þat now ben frendis, lord, make hem kynne.

that thou
 searchest for
 my wicked-
 ness
 60 though my
 soul is clean ?

64

(9)

Lectio tertia : Manus tue fecerunt me.

¶ Thy hand made me man of resoun,¹ [1 MS. þe soun]
 And shope me al in compas,
 And sodeynly þou cast me doun,
 ffor knew y no3t what þou was.
 Of me men sample take mowen,
 Be ware lest þay folwe my tras.
 I hadde lordship in feld *and* toun,
 Now on a donghille is my pas.

Thy hand
 made me,
 and now it
 suddenly
 casts me
 down.
 68 Let others
 take an ex-
 ample by me.
 I was rich,
 now I lie on a
 dunghill.
 72

(10)

¶ Haue mynde on me, lord, *and* take hede
 Of fen of erthe þou dede me make.
 Thou madest me of dust,
 and wilt reduce me to dust.
 In-to dust agen þou shalt me lede,
 My soule from þe body take. 76
 My flesch is ful sleper atte nede,
 And solpeþ my soule wiþ synnes blake.
 Lord god, þy dome y drede.
 Whanne þou comest, y mon awake. 80

(11)

¶ My hert shulde be stedefast,
 þou hast lopred as mylk, *and* slep in þouȝt,
 Thou form-
 edst me
 like cheese.
 Riȝt as chese þou croddest me fast. 84
 I wyte my synnes þat y wrouȝt.
 Lord, alle my synnes away þou cast,
 Bote wiþ my synnes cast me noȝt.
 þou knowest how longe my lyf shulde last;
 þou sette my terme, y passe it noȝt. 88

(12)

¶ þou cloþedest me with flesch *and* skyn,
 With bones *and* synewes made me to-gyder;
 Thou cloth-
 edst me with
 flesh and
 bone,
 and gavest
 me life.
 Lyf *and* mercy ȝaf me withyn;
 As brotel vessel y stonde slyder. 92
 þy sechyng hap kepyd my gost with wyn.
 A, lord, whenne þou comest hyder
 To deme al erþe, þy domes to twyn
 þouȝ I wolde fle, I not noȝt whyder. 96

(13)

¶ To deme þe erthe whanne þou wendys,
 Fro face of þy wrappe whyder shal I go?
 Whither
 shall I flee
 from thee on
 doomsday?
 To hyde me wiþ angels aren goddis frendys?
 And god me hate, þay ben my fo. 100
 And I hyde me in helle among fendys,
 In pyne þay wolen tormente me so.
 [1 ff. 125, bk.] I haue synned riȝt moche, my synne me schendys.
 Me thynke þay waxen mo *and* mo. 104

(14)

¶ My trespas moche arn blamed.

Bote repentaunce be mendement,

Byfore þe, y drede, y am aschamed.

Whenne þou comest to iugement,

þat weren wyld, mon be tamed,

Al wopen of wrappe mon be brent ;

In bok of lyf þo þat be named,

To ioie of heuene mon be sent.

108 I fear I shall
be disgraced
by thy judg-
ment.

112

(15)

¶ Almyȝty god, lord, me ȝeme,

In thy mercy þou me lede.

Whenne my soule is boden out fleme,

Helpe me, lord, atte al my nede.

Whenne þou al þe world shal deme,

Dampne me noȝt after my dede.

Whenne þat angels blowen here beme,

þenne alle folk may haue gret drede.

Have mercy
on me;

116

120

(16)

¶ From worldis worschipe y am shoue,

And broȝt abas from al astat.

My skyn is cloped al on roue,

In pouerte *and* peyne my wyt is mat.

Lord, chastice me wiȝ ȝerd of loue,

þouȝ y haue seruyd þe swerd of hat.

Wherto wyltou þy maystry proue,

Wiȝ suchon as I to make debat ?

124

chastise me
with the
wand of love,
though I
deserve the
sword of
revenge.

128

(17)

Lectio quarta : Quantas habeo.¶ Als many wykkednesse *and* trespas

And synnes withoute noubre mo

Shew me ; why hydest þy fas

fro me, and demest me þy fo ?

Lord, þenkes þe solace

This turment, *and* do me wo ?

A drope of thy mercie of oyle of grace,

Lord, graunte me er y go.

132

136

Grant me a
drop of thy
mercy.

(18)

- I am but a
withered leaf,
and against
that thou
provest thy
power.
- ¶ I am slyme of erthe, haue in mynde,
Pore of matere *and* dedely,
As a lef styrede with wynde.
On me þou prouest þy maystry. 140
þou prouest þy myȝt, and þat I fynde,
O þe stubble, þat is so drye,
þou pursuest me, *and* wylt me bynde,
Wiþ synnes in my ȝouþe þou wylt me stroye. 144

(19)

- Thou visitest
me for the
sins of my
youth.
- ¶ Lord, þou pursuest me fast,
for soþe, aȝens me þou doest wryte
Bitternesse, bote swete is past.
I may noȝt blenche whenne þou wylt smyte. 148
I trowe þat þou wolt me wast,
With synnes in my ȝouþe do me endite.
Lord, on me þy wille þou hast.
My grete synne myself y wyte. 152

(20)

- Thou hast
counted all
my words
and thoughts.
- ¶ In synne þou settest my fot *and* hede,
And alle my werkes hastou soȝt,
And alle steppys y euere ȝede ;
Ȝe haue nombred alle my wordes *and* þoȝt. 156
And als þou hast taken hede,
Roten y schal be, wasted to noȝt ;
As clothes þat moppes on hem fede,
So shal my flesch with wormes soȝt. 160

(21)

- Whither shall
I flee but to
thee,
- ¶ Wo [to] me, so mon y be,
For y haue don moche synne.
I, wreche, whyder shal y fle
ffor wrechyd lyf y lyued ynne ? 164
My lord, my god, noȝt bote to the !
God of mercie, on me mynne !
Lord, haue mercie on me,
Let noȝt thy loue ¹fro me twynne ! 168
- [¹ leaf 120]

(22)

Lectio quinta : Homo natus.

¶ Man, that is of woman born,
 Lyuyng short tyme he is.

The life of
 man is short.

Er his nauel be knytte *and* shorn,
 ffulfild with many wrechidnes.

172

Before his
 navel is
 knotted and
 cut, he is full
 of wretched-
 ness.

Er he fro moder be forborn,
 In peryl of deth, bothe partie es.

3if flesch be lord, the soule is lorn ;

Bote soule be lord, he leseth his blys.

176

(23)

¶ Man geth out as don floures,
 Corage *and* strengthe, *and* fayre of hewe ;
 Makeþ moche of hymself, sayþe al is oures,
 And repeth þat he neuere ne sewe.

180

He withers
 like flowers,

He is defouled be dayes *and* houres,

And fleþ as shadow, þat neuere grewe ;

Dwelleþ neuere in þe self stat of ouris,

Encresceþ mo vyces þan vertew.

184

and vanishes
 like shadows ;

(24)

¶ And þou holdest worthy to open thyn ey,
 And come to me, *and* clayme for rent,

and thou
 vouchsafest
 to look at me,

To loke on such a wrecche as y,

And lede hym with the to iugement,

188

and to lead
 me to thy
 judgment.

þer al mankynde in company,

Atte thy general parlement ;

Vertues to heuen ther schul 3e try,

The vyces in helle fyre be brent.

192

(25)

¶ What man may make hym clene,
 þat is conceyued in vnclene sed ?

Ywhether þou art alone, withoute mene ?

To felowschipe þou hast non nede.

196

Short ar mannys dayes sene,

And the nombre of hys monthes in thy dede.

þou hast sette his terme of fat *and* lene,

He passeþ it noȝt for no mede.

200

The life of
 man is short ;
 his term of
 fat and lean
 is set ;
 he cannot
 prolong it
 for mede.

(26)

Go a little
away from
me, that I
may rest in
amendment
till I die.

¶ A, go away a lytel hym fro,
In mendement that he mow rest
Tyl the day he 3erned so,
A, of harde man, come þat is best. 204
Lord, haue no mynde to do me wo,
fforber my synnes wolde make me lest.
Lord, whenne þou comest to deme so
Al þe world be fyre, boþe est *and* west, 208
God, in þy syȝt þy way y go
Ryȝt ham; in þy fayþ me fest!

(27)

On doomsday

¶ Lord, whenne þou demest alle þyng in riȝt,
Wher mercie shal noȝt knawen be; 212
Ryȝt leseþ noȝt his myȝt,
þouȝ mercie be in companye.
Mercy is euere in þy syȝt,
For mercie euere þyn eyȝen se. 216
Wher-euere þy dome is dyȝt,
Riȝt claymep mercie for his fee.

let mercy be
joined with
right.

(28)

Lectio sexta: Quis mihi hoc tribuat.

Who can
grant me
protection
from thy
wrath in
Hell? &

¶ Who ȝeueþ to me, þat y me hyde
Tylle þy wrappe in helle be past? 220
Withouten pyne, þy dome to byde,
Tyl body *and* soule aȝen be fast?
With arguments noȝt me chyde!
þou knowest how longe my lyf shal last. 224
Lord, lat mercie be my gyde,
And neuere fro þy face me cast!

(29)

Fix a time
when thou
wilt remem-
ber me.

¶ þou set me a tyme; couenant is tan.
Haue mynde on me, what dome is dyȝt. 228
Trowest þou ouȝt þat y, dede man,
Shal haue aȝeyn man of myȝt,
And ȝelde rekenyng sen y bygan
With alle dayes þat y now fyȝt? 232
[lf. 128, bk.] Now I abyde þat I fro ran,
Tyl my folwyng come to myn insiȝt.

(30)

- ¶ Lord, þou shalt clepe me,
 And I shal answer to þe, werk of þyn hande. 236
 Werk of þy riȝt hand, take to þe ;
 þou shalt not bynde it in helle bande.
 þou hast noumbred my steppes, how mony þay be,
 How monye y ran, how monye I stande. 240
 Bot spare þou, lord, to þe synne of me,
 Ne wilne noȝt deme my werkes ȝe fande.

Thou shalt
 call me, and
 I shall
 answer.

(31)

- ¶ Deme me noȝt after my dede,
 Lord, I byseche þe ! 244
 I haue don in þy siȝt, *and* tok non hede ;
 þerfore I praye þy mageste,
 God, my wikkednesse away þou lede,
 Myn vnryȝt away wasche ȝe ! 248
 Non more ; lord, at my nede,
 Of alle my synnes clense ȝe me !

Take my sins
 from me,

and make me
 clean.

(32)

Lectio septima : Spiritus¹ meus. [1 MS. sp̄c]

- ¶ My gost, shalt þou be made newe,
 My dayes shulle yshorted be ; 252
 My soule fro þe body mon remewe,
 Alone a graue byleueth to me.
 I haue non synne, no vices me sewe,
 Myn eyen in bitternesse dwelle y se. 256
 Deliuere me, lord, *and* on me rewe,
 And sette me bysydes the !

My soul shall
 escape from
 my body ;
 only the
 grave shall
 be left to me.

(33)

- ¶ Whos hande þou wolt aȝeyn me fyȝt,
 And þou proue þy stronge hande ? 260
 My dayes ben passed to withstonde þy myȝt,
 I may noȝt here þy litel wande.
 My thouȝtes ben wasted, turned in ryȝt,
 Turmentynge my herte inwith *and* ande ; 264
 And turnyd day to þe nyȝt.
 After derkenesse I haue bedded my bed, I fande.

I cannot bear
 your little
 wand ;
 my thoughts
 torment my
 heart.

(34)

I said to rottenness and
to the worms,
'You are my
parents

and my
brothers.'
Earth claims
me as her
own.

¶ I sayde to stynke *and* rotenesse,

'My fader *and* moder arn 3e;'

268

And to wormes y sayde þysse :

'My systren *and* my brethern both be 3e.'

And erthe claymef me for hysse,

Where þen now my bydyng to me.

272

My felynge þou art, *and* my god of blisse.

Drede of deth droueth me.

(35)

Sin is always
increasing,
virtue de-
creasing.

¶ Eche a day synnyng,

And euere newe ences;

276

Neuere a day blynnynng,

Bote euere vertue wane les.¹

[¹ MS. waneles]

To repente no bygynnyng,

Noȝt bote gadre synne ay in pres.

-280

In helle is no wyunnyng,

Ne non aȝeynbyyng to pes.

(36)

Lectio octava : Pelli mee.

My body
decays.

¶ My flesches ben wasted, don me refuse,

My bones cleuyn vnto þe skyn;

284

My lippes arn shronken out of syse,

Aboute my teth arn left atwyn.

Haue mercy on myn werk vnwyse,

Haue mercie on me, let mercie wyn!

288

Have mercy,
especially
you, my
friends.

Namly my frendes, me noȝt despyse;

Lordis hande hath towched me more *and* myn.

(37)

¶ Why pursue 3e me, *and* on me syte,

And arn filled of my flesh *and* fel?

292

Who will
grant my
words to be
written, with
an iron
penell, on a
leaden plate?

Who ȝeueþ to me, þat wolde y wyte,

Wordes in boke be ered wel,

Or in a plate of led wryten

With an yren poyntel,

296

Or in a flynt grauen *and* spyten

By craft of werk withoute chysel?

(38)

- ¶ I byleue ¹þat soth y say,
 Myn aȝeynbyere lyuynge isse. 300
- I shal rysen of þe erthe my laste day,
 Bylapped in my flesh *and* skyn ywisse;
 Byholde with myn eyȝen twey,
 Se god, my sauour, in blisse; 304
- Non other eyȝen bote þes, withouten nay;
 þe hope in my bosom yput vp isse.

[¹ leaf 127]

My Saviour
 is alive. I
 shall rise and
 behold him
 with these
 eyes of mine.

(39)

- ¶ The soule is in derkenesse from gostly syȝt.
 Lord, ȝyue here rest *and* pees! 308
- Withouten ende, ȝyue here lyȝt,
 Euerlastynge lyȝt, þat neuere shal sees!
- þou þat rered Lazar on hyȝt
 Out of þe graue, stynkynge fro wormes pres, 312
- þy paulon of mercy be on hem pyȝt,
 To reste fro pyne, make hem reles.

everlasting
 life to the
 soul in dark-
 ness.

(40)

[² MS. nulla]

Lectio nona: Quare de uulua² eduxisti me qui, &c.

- ¶ Out of þe wombe, why hastou me broȝt,
 þat wolde y hadde be fordon? 316
- þanne hadde I be as noȝt,
 Noon eyȝe hadde sene me after son;
 þan hadde I be as vnwroȝt,
 Noȝt born from wombe to berelis doun, 320
- Where my short dayes arn in my þoȝt,
 Where þay shal noȝt be ended moun.

Why didst
 thou allow
 me to be
 born?

(41)

- ¶ A, þefore, lord, graunte me þes
 To wepe *and* wayle, repente my synne, 324
- þat y torne noȝt aȝeyn to erthe of derkenes,
 To stryues of deȝ, be curyd þerynne,
 Lond of wrethes *and* þesternesne
- þer is shadew of deȝ, noon oȝer wyne; 328
- þer woneȝ euerlastynge for hem lyued mysse,
 Euere gryslyhede, þat neuere schal blynne.

Grant me
 repentance of
 my sins;

let me not go
 to Hell,

(42)

Libera me, domine.

but deliver
me from eter-
nal death.

¶ Delyuere me, lord, from endeles depe

In þat grete dredful day,

332

Where heuenys schullen be styred from erþe breþe,

Whenne þou shalt come to deme for ay.

To heuen, or helle, þat on he geþ ;

þe word be fyre, *and* grete afray.

336

þanne, woo to the synful, his soule sleþ,

And fendys claymen hym for here pray.

(43)

On doomsday

¶ That day shal be a day of drede,

Of wrappe *and* myschyf, *and* wrechidnesse.

340

nobody shall
be able to
change his
sentence,

þere may no man oþere rede,

Ne make amendis for his mysse.

ffor worldly witnesse of synful ded,

Gostly payne in bitternesse.

344

either by
counsel or
by meed.

þere helpeþ neþer counseil ne med ;

Ech man for hymself, to payne, or blysse.

(44)

What shall I
say then,
having no
virtues to
produce ?¶ What shal y say for shame *and* drede,Or what-to do, fool *and* nys,

348

Whanne y shal schewe forþ no good dede

Byfore so gret iuge *and* wys ?

Al folk on me woln take hede,

Wayte after vertue, *and* fynde vys.

352

Say, "God, mercy, þy dome y drede,

ffor in þe, al mercy lys."

(45)

Jesus, have
mercy on us,

¶ Now, crist, of þy mercie we craue,

Haue mercie on vs, *and* leue nozt,

356

[11f. 127, bk.]

We byseche þe, þat come ¹mankynde to saue.

To bye vs, þou from heuene vs sozt,

Oure herytage for vs to haue.

þat wern lorn, þou hast bozt.

360

and destroy
not the work
of thy hand.

Wyl nozt dampne in helle kaue,

Thy honde warke þou hast wrozt.

(46)

¶ þe brennyng soule in helle hete,

Withouten ende wepe thoo.

Allas, oure synnes don vs bete,

þay say, 'wo, wo, wo !

Here is no remedie to gete.'

þay walke in derkenesse to *and* fro,þe styng *and* derkenesse is so grete,

Allas, in þysternesse we go.

364 The souls in
Hell suffer
endless pains.

368

(47)

¶ God, that art shapere of al,

Of slyme of erthe þou me wroȝt.

Wiþ þy blod principal,

Wonderly þou haste vs boȝt.

þouȝ my body now rote smal,

My soule to my body shal be broȝt.

Out of my graue, reyse me þou schal

To lyues man, *and* fayle noȝt,Thou madest
me of earth-
slyme.

372

Thou shalt
unite again
my soul with
my body.

376

(48)

¶ Blod *and* boon, flesche *and* felle.

Here my prayer : in parfitnesse

At domesday comaunde my soule to dwelle

In Abrahamys bosum, in thy blisse,

Whenne þou shalt delyuere me fram syȝt of helle.

þou breke þe ȝates of helle, ywisse,

þou souȝtest helle in peynes felle,

Ȝaf lyȝt to hem in grete bryȝtnesse.

380

Let my soul
dwell in
Abraham's
bosom.

384

(49)

¶ Alas, y may be schamed sore,

At domesday stonde in drede ;

I, to come so gret a Iuge byfore,

And shewe forþ no good dede,

Bote fardel of synnes gadred in store ;

þe fendes redy my rolle to rede,

þe countretayle to shewe, þe score,

þe leste steppe þat euere y ȝede.

I am afraid
of appearing
before the
great judge.

388

392 The devils
will read
man's sins,

(50)

and his good
angel will
accuse him.

- ¶ The good aungel on his ryzt syde,
Whenne he hem ladde with merye songe, 396
And whenne he wolde noȝt folwe hy[m], glyde
Out of the waye, he wente wronge ;
In vertues he nolde abyde ;
þe good aungel mourned amonge. 400
“With þe soule nel y chyde ;
Y ȝeue þe vp for endeles longe.”

(51)

Everybody
will be judged
after his
works.

- ¶ At domesday no man shal be excusyd,
Lord ne lady, mayde ne knaue ; 404
ffor wykked counsel scholde be refusyd,
And after good counsayle craue.
After warke þat þay vsed,
I shal hem deme, or saue. 408
þe sauȝd excusyd, þe dampnyd accusyd,
As thay deseruyd echon haue.

(52)

Man will
have to
account for
all his works.

- ¶ Ech touche *and* mouynge with hys honde,
þe leste twynkelynge wyþ his eyȝe, 412
His wronge worke sitte or stonde,
Ryde or go, sitte or lyȝe.
þouȝ he spede noȝt þere he dede fonde,
Hys conscience wole hym bewrye ; 416
Benefice, auauancement, hous or londe,
The leste bargayn þat he dede bye.

XXV. (*Pety Job*, or *Parce mihi, Domine* !)

[*Douce MS.* 322,¹ leaf 10.]

[57 stanzas of 12, *abab*, *abab*, and *baba* or *bcbc*, with Latin subjects.]

III Here begynneth the nyne lessons of the Dirige
whych Job made in hys tribulacioñ, lying on the
Donghyȝ, and ben declared more opynly to lewde

¹ At the beginning, a coat of arms painted: gules, a chevron
azure, between three garbs or, 2 and 1.

menne vnderstanding by a solempne, worthy, and discrete clerke, *Rychard Hampole*, and ys cleped pety Job, and ys fuH profitable to stere synners to compunccioñ.

VI

(1)

Parce michi, domine, nichil enim sunt dies mei.

Spare me,
O Lord,

Lyef lord, my soule thow spare,
The sothe I sey now sykerly,
That my dayes noughit they are ;

for my life
is vain.

ffor though I be bryght of ble,
The fayrest mañ that ys oughware,

4 Though I be
the hand-
sonest man,

Yet shaH my fayrenesse fade and fle,
And I shalbe wormes ware.

yet I shall be
the food of
worms.

[. . . no gap in the MS.]

8

And when my body ys aH bare,
And oñ a bere broughit shal be,

I nat what I may synge thare

But *Parce michi, domine.*

12

(2)

Quid est homo, quia magnificas eum?

What ys a mañ, wete I wolde,

That magnifyeth hymself alway,

But a marke, made in molde,

Man is only a
mark made
in sand.

Of a clyngyng clot of clay?

16 Thou madest
us to gain
Heaven,

Thow shopest vs for that we shulde

Haue beñ in blysse for euer and ay ;

but we don't
think of it.

But now,e, alas, bothe yong and olde

fforyetyñ hit bothe nyght and day.

20

A, good lord, what shaH I say,

I that stande in thys degre?

I wote nothyng that helpe may

But *Parce michi, domine.*

24

(3)

*Aut quid opponis erga eum cor tuum, visitas eum
diluclulo, et subito probas illum?*

Or why puttist thou thyñ hert ayenst mañ

25

That thou hast so dere boughit?

Thow vysytteste hym, and art full fayne

Why doest
thou visit and
try man?

Sodenly to preue yef he be oughit.

28

To longe in synne we haue layne ;
 ffor synne hath so oure soule thorow sought,
 To helpe oureself haue we no mayne,
 So moche woo hit hath vs wrought. 32
 But to the pyt when we be brought,
 Then men wol wepe for the and me.
 But certes all that helpeth nought
 But *Parce michi, domine.* 36

Nothing can
 deliver us
 from our sins

except thy
 mercy.

(4)

*Vsquequo non parcis michi nec dimittas me vt
 gluciam saluam meam? peccaui.*
 Or why so longe or thow wolt spare 37
 Me in synne that depe dyue?
 Thow woldest suffer neuer more
 Me to swolowe my salyue? 40
 I haue the gylt, and greuyd sore,
 ffor synne with me hathe beñ to ryue.
 But, lord, now lere me with thy lore
 That dedly synne fro me may dryue. 44
 And Ihesu, for thy woundes fyue,
 As thow becammeest man for me,
 When I shall passe oute of lyue,
 Than *Parce michi, domine.* 48

How long
 will thy pun-
 ishment last?

(5)

*Quid faciam tibi, o custos hominum? quare
 posuisti me contrarium tibi, et factus sum
 michimet ipsi grauis?*
 What shall I do vn-to the, 49
 O thow kepar of all mankynde?
 Of suche a matiere why madest thow me,
 To the contrarious me for to fynde? 52
 O fader of heuen, fayre and fre,
 As thow art bothe good and hende,
 Yet be kynde as thow hast be,
 And spare me, lorde, that am vnkynde. 56
 Thy frenshyp, fader, late me fynde,
 As thow art god in trinite.
 Of thy mercy make me haue mynde
 With *Parce michi, domine.* 60

Why didst
 thou make
 me thy ad-
 versary?

Spare me, and
 let me be thy
 friend.

(6)

¹Cur non tollis peccatum meum, et quare non aufers
iniquitatem meam?

- Why takest thou nat my syn away, 61 Why doest
A, thou god of all goodnesse? thou not take
And why also, as I the say, my wicked-
Dost nat away my wykednesse? 64 ness from
Thow madest me of a clot of clay, me?
That breketh ofte thorough brotylnesse.
ffuH brotyH I am, hit ys no nay;
That maketh me ofte to do amysse. 68 My weakness
But good Ihesu, I pray thys is the cause
ffor thy grete benygnyte: of my sin-
Thy mercy, lorde, late me nat mys, fulness.
But *Parce michi, domine.* 72

(7)

Ecce, nunc in puluere dormio; et si mane me
quesieris, non subsistam.

- Loo, in powder I shaH slepe, 73 I sleep in
ffor owte of poudere furst I cam, dust, of which
And into poudere must I crepe, thou madest
ffor of that same kynde I am. 76 me.
That I ne am powder I may not threpe,
ffor erthe I am, as was Adam;
And nowe my pytte ys doluen depe.
Though men me seke, ryght nought I am. 80
O thou, fader Abraham,
ffor Mary loue, that mayde so fre,
In whos blode thy son swamme,
So *Parce michi, domine.* 84

(8)

TEdet animam meam vite mee; dimittam aduer-
sum me eloquium meum; loquar in amari-
tudine anime mee; dicam deo, "noli me
condempnare; indica michi cur me ita iudices."

- H**yt forthynketh my soule y-wys, 85 My soul is
The lyfe that I haue lad away; disgusted at
ffor now my speche ayenst me ys, the life I led.
Sothly my lyfe I shaH dysplay. 88

In my grief In sorow and in bytternesse
 Of myñ oune soule, thus shaH I say :
 Now, good Ihesu, kyng of blysse,
 I shall crave Dampne me nat at domesday. 92
 thy mercy.
 And, good Ihesu, to the I pray,
 Telle how thus thow demest me.
 Nowe yeue me mercy, and say nat nay,
 Wyth *Parce michi, domine.* 96

(9)

Nunquid tibi bonum videtur si calumpnieriis et
 oprimas me; opus manuum tuarum, et consilium
 impiorum adiuues?
 Semeth hit good, lorde, vnto the, 97
 To thryste me doune, and me accuse?
 I am thy werke, thow madest me :
 Don't spoil Thyne oune handwerk thow nat refuse. 100
 me, the work
 of thy own Wythyn the close of cheryte,
 hands.
 Good god, thow me recluse,
 And yef I gylte the in any degre,
 With thy mercy thow me excuse, 104
 Ne late me neuer of maters muse
 That fallen vnto dyshoneste.
 Thys prayer thow nat recuse,
 But *Parce michi, domine.* 108

(10)

Nunquid oculi carnei tibi sunt aut sicut videt
 homo et tu vides?
 Whether thyne eyeñ fleshly be, 109
 Or yef thow seest as seeth a mañ?
 Nay, forsooth, but oonly we
 Of outeward thynges beholdyng hañ; 112
 Of outeward thynges dost thow se,
 That noñ other may se ne cañ;
 Therefore, lorde, I pray to the,
 Warne me when I am mystañ, 116
 That I may flee fro foule sathan,
 That ys aboute to perysshe me.
 Lese nat thow ones wañ,
 But *Parce michi, domine.* 120

(11)

Nunquid sicut dies hominis dies tui *et* anni tui
sicut humana sunt tempora?

- Whether thy dayes, lord, be syke 121 Are thy days
As mennys dayes, that dwelleñ here, and thy years
Or thy yeres be ought lyke [leaf 11]
To the tymes of mannes yere? as men's, 124
- That day a mañ ys fresshe and fryke,
And sheweth forth a gladsoñ chere ;
But to-morow he wexeth syke,
And haply borne forthe on a bere. 128
- Thus mannes tyme ys in a were ;
But thy tyme stondesth in oo degre.
Therefore, I pray in thys manere :
Lorde, *Parce michi, domine.* 132

(12)

Vt queras iniquitatem meam, *et* peccatum meum
scruteris, *et* scias quia nichil impium fecerim,
cum sit nemo qui de manu tua possit eruere.

- ffor to seche my wyckednesse, 133 that thou
And for suche thus aH my synne, searchest out
Me thynketh hit commeth of grete hardnes, my sins ?
With me, lorde, so to begynne. 136
- Shewe thow forth thy grete goodnes,
And thyne hardshyp vp thow pynne.
Thynke opoñ the brytylnesse
That alwey worcheth me *withynne.* 140 Think of my
And sytheñ I may nat fro the twyñ, weakness,
Ne from thyne hande warysshed be, and forgive
Though I offende more or mynne, me my tres-
Euer *Parce michi, domine.* 144 passes.

(13)

Manus tue fecerunt me, *et* plasmauerunt me
totum in circuitu, *et* sic repente precipitas
me.

- Thyne handes, lorde, haue made me, 145 Thou madest
And formed me in shape of mañ, me, thou
And me thow settest in degre gravest me
Of grete nobley after thañ. 148 bliss ;

thou tookest
it again away
from me
when the
devil de-
ceived me.

But whaⁿ I, thorough the sotylte,
Deceyued was of foule sathaⁿ,
Thow puttedyst me fro that dignite,
Heldyng doune oⁿ my brayⁿ paⁿ. 152
Nooⁿ other cause alege I caⁿ,
But that synne hathe deptryued me.
Now, for the blood that from the ranne,
So *Parce michi, domine.* 156

(14)

Memento, queso, quod sicut lutum feceris me, et in
puluerem reduces me.
Haue mynde, therefore, I the pray, 157
O thow god, almygh^ty kyng.
Thynke thow madest me of clay,
And in-to clay thow shalt me brynge. 160
Suche ys thy mygh^t, and hath be ay.
And sytheⁿ thow madest furst aⁿ thyng,
Who dare sey ayene the nay,
To lette thy wy^ld or thy lykyng? 164
There ys maⁿ olde ne yonge
That stryue dar ayenst the.
Therefore, nede maketh me synge,
Lorde, *Parce michi, domine.* 168

(15)

Nonne sicut lac mulsisti me, et sicut caseum me
coagulasti?
Thou madest me as soft as cheese.
Mylkedest nat me, lorde, as mylke, 169
With nesshe blood whaⁿ thow me made?
And sytheⁿ, lord, that ylke,
Rygh^t as the hardnesse of chese ys hade? 172
My bloode ys nessher thaⁿ ys sylke,
In reyny weder that sone wo^ld fade,
And thus me made do dedys swylke
With whyche my goste ys ofte vnglade. 176
And thus in sinne fu^ld depe I wade,
That nygh^t I droune thorow freelte.
Although I can of synne nat sade,
Yet *Parce michi, domine.* 180

(16)

Pelle <i>et</i> carnibus vestisti me, ossibus <i>et</i> neruis compegisti me.		Thou cloth- est me with flesh and bones,
With flesshe and felle thow hast me cladde,	181	
With bones and synewes togeder knyht.		
Lyfe and mercy of the I hadde.		
To gouerne me thow yaue me wyt.	184	
To kepe thyne hestes thow me bade,		and badest me keep thy command- ments, and gain Heaven.
And seydest that I shuld, for hit,		[leaf 11, bk.]
In heuen blysse be euer gladde ;		
And yet I wol nat fro syn flytte,	188	
But freelte, lord, so me smytte,		
Vnnethe kepte ys oone for me.		
Nat for than I pray the yet		
ffor <i>Parce michi, domine.</i>	192	

(17)

Vitam <i>et</i> misericordiam tribuisti michi.		
Lyfe and mercy thow yaue me ay.	193	
When I wold thy mercy craue,		
Thow seydest to me nat ones nay,		
But glad was when I wold hit haue.	196	
Thow were redy nyght and day		I refused thy mercy, which thou wast always ready to grant,
With mercy, lord, me to saue ;		
But I denyed hit alwey,		
So woodly syn made me to raue.	200	
I seruyd syn, and was hys knaue.		and became a thrall of sin.
I dyd that was ayenst me.		
Now, lord, when I am leyde in graue,		
Than <i>Parce michi, domine.</i>	204	

(18)

Et visitacio tua custodivit spiritum meum.		
Thy vysitacion, lorde, hath kepte	205	Thy visita- tion has pre- served me from sin.
My spyryte, that ys me withyn.		
ffor when I wolde to syn haue lepte,		
Than holy grace made me to blyn.	208	
And ofte tyme I haue sore wept,		
The more grace of the to wyne.		
And thus with wepyng haue I wypt		
My soule, lord, from dedly synne.	212	

Lord, late me neuer werke begynne
 That in any wyse may displese the ;
 And, som tyme though I fro the twyñ,
 Yet, lord, *Parce michi, domine.* 216

(19)

Quantas habeo iniquitates *et peccata*, scelera
 mea atque delicta ostende michi.

Show me all
 my sins, that
 I may keep
 my soul from
 the pains of
 Hell.

What wykednes aH that I haue, 217
 With my synnes all oñ an hepe,
 Shewe me hem, or I go to graue,
 That I for hem may sore wepe ; 220
 My soule, lord, that I may saue
 ffrom the pyt of heH so depe,
 Where synful soules tumble and raue,
 In endeles woo ataketh good kepe. 224
 Toodes of hem doth crowde and crepe,
 In suche peynes the soules be.
 ffrom that place I may nat kepe
 Withouten *Parce michi, domine.* 228

(20)

Cur faciem tuam abscondis, *et arbitraris me inimi-*
cum tuum ?

Why doest
 thou hide thy
 face from me,

Why hydest thou fro me thy face 229
 That ys so full of aH fayrenesse ?
 I mene thys somtyme thy grace,
 That thou *with*drawest and yeuest me lace. 232

and persecute
 me as thy
 enemy ? .

As thyne enemy thou dost me chace,
 Demyng me in grete hardnesse.
 Thy loue fayne wold I purchase
 Yef thou wolt me hit *graunte* of thy goodnes. 236
 Now graunte me, lord, suche stedfastnes,
 That I may stande in oo degre,
 And though I faH thorow brotylnes,
 Lorde, *Parce michi, domine.* 240

(21)

Contra folium quod vento rapitur, ostendis poten-
 ciam tuam, *et stipulam siccam persequeris.*

- Ayenst a leef, that lyght ys to blowe, 241 Thou provest
 To me that am freel of kynde, thy power
 Thy myght and power dost thow showe, against a leaf.
 As though I myght beres bynde. 244
- With wyndes ofte I ouerthrowe,
 Suche fondyng of the I fynde.
 I renne forthe fro rowe to rowe,
 Som-tyme before, somtyme behynde. 248
- I grope as a mañ that ys full blynde ;
 But though I stamble, thow folowest me.
 A, lord, though I to the be vnkynde,
 Yet *Parce michi, domine !* 252

(22)

Scribis enim contra me amaritudines, *et* consumere
 me vis peccatis adollescencie mee.

- Thow wrytest, lord, ayenst me 253 [leaf 12]
 Bytternesse, that I shañ rede, Thou writest
 At domesday, in syght of the, bitterness
 And all the worlde in length and brede. 256 against me,
 That I dyd in pryuyte, which I shall
 There opynly hit owte shañ sprede ; read on
 And thys thow wylt full weñ y-se, Doomsday.
 And distroy me for my wyked dede. 260
 But, lorde, to the I clepe and grede,
 As thow art lorde of all pyte,
 That day when I shañ drope and drede,
 Than *Parce michi, domine !* 264

(23)

Posuisti in neruo pedem meum, *et* obseruasti omnes
 semitas meas, *et* vestigia pedum meorum con-
 siderasti.

- In a synew thow hast my feet sette, 265 Thou watch-
 With the whyche that I go shañ, est all my
 And all the pathes thow hast mette steps.
 That euer I yede in wey or walle. 268
 There ys nothyng that the may lette
 To knowe my steppes grete and smalle,
 Wycked and worse, good and bette,
 I wote weñ thow considerest alle. 272
 POEMS (OXF.). K

Keep me
from sliding,
and pardon
my falling.

But, lorde, to the I clepe and calle;
When I slyde, supporte thow me;
And though somtyme I take a falle,
Yet *Parce michi, domine!*

276

(24)

Qui quasi putredo consumendus sum, et quasi
vestimentum, quod commeditur a tineâ.

I shall be
consumed
like filth and
moth-eaten
cloth.

The whyche as rotyng shaH consume,
And fare as mowthe eten cloth;
And as from the fyre departeth fume,
So body and soule asundre goth.

277

280

I am made of a lothly hume;
Hit ys a thyng to mañ most loth.
Wherof thañ shulde I presume
To be hygh-herted or lyghtly wroth?
Though I be he that ofte mys doth,
Of mercy art thow large and fre.

284

As I leue that thys ys soth,
So *Parce michi, domine!*

288

(25)

Homo natus de muliere, breui viuens tempore,
repletur multis miserijs,

Man liues
only a short
time, and is
always in
misery.

A mañ that ys of a womañ bore,
But lyteH whyle he lyueth here,
And every day more and more

289

Replenysshed ys with synnes sere;
With hote and colde, and hungor sore,
Turmented ys from yere to yere,
And ofte hym wanteth goddys lore,

292

296

That gostly wey, he shuld lere.
And thus he wandreth in a were,
As a man blynde, and may nat se.
Therefore I pray the, with louely chere,
ffor *Parce michi, domine!*

300

(26)

Qui quasi flos egreditur et conteritur, et fugit velud
vmbra, et nunquam in eodem statu permanet.

He springs up
like a flower,

The whyche spryngeth oute as a floure,
That groweth fresshe, aH men to glade;

301

- But when he *with* a sharpe shoure
 Ys smyten, begynneth sone to fade. 304
 So lese I the fayre coloure
 That god almyghty furst in me made,
 And thus I chaunge in euery shoure,
 And fle away ryght as a shade. 308 and vanishes
 And herewith I am full lade away like a
 With synnes of diuerse degre. shadow.
 Of heuen blysse me nought degrade,
 But *Parce michi, domine!* 312
- (27)
- Et dignum ducis super huiusmodi aperire oculos
 tuos, *et* adducere eum tecum in iudicium.
 And, lord, thow lettest that hit be dygne 313 And such a
 Thyne eyeñ to opene vppoñ suche oñ, one thou
 And hym thow shewest, by that sygne, thinkest
 That he, *with* the, to dome shañ gone. 316 worthy to be
 Haue mercy on me, Ihesu benygne! called before
 Me thynketh myñ hert ys harder than a stoñ, [leaf 12, bk.] thy tribunal.
 And besyed *with* a spiryte maligne.
 My flesshe, the worlde, then ben my fone. 320
 These beñ myñ enemyes, lord, echone,
 Euer aboute to perysshe me.
 Lorde, for the loue of Mary and Iohñ
 Euer *Parce michi, domine!* 324
- (28)
- Quis potest mundum de immundo conceptum
 semine? nonne tu, qui solus es?
 But, lord, who may clene make 325 Nobody can
 Conceyued thyng of seede vnclene? make clean a
 Nat thow? A, yes, I vnderstande, man con-
 Yef the lyste to make hit clene. 328 ceived in sin.
 Allas, I walke in a lake
 Of dedly synne that doth me tene.
 But, lorde, for the loue of Maryes sake,
 Amende the harme that I of mene. 332
 Y-wys I am nat worthe a bene,
 Of my sylfe, to commendyd be.
 Yet helpe me, lorde, *with* thy grace shene,
 And euer *Parce michi, domine!* 336

(29)

Breues dies hominis sunt, numerus mensium eius
apud te est.

The days of man are short,	Mennes dayes beñ shorte, beware,	337
	And therto take good entente ; ffor in respyte of tyme euermare	
and the number of his months is fixed by the Lord.	They beth nothyng equipolent.	340
	The nombre of hys monthes are	
	Alwey at the, lorde, verament.	
	Oure lyfe ys nought but sorow <i>and</i> care	
	TyH we be passed iugement.	344
	My wyttes, lorde, I haue myspent, That thow me yaue to rewle <i>with</i> me.	
	But that I may ryse vp, <i>and</i> here repent,	
	Lorde, <i>Parce michi, domine !</i>	348

(30)

Constituisti terminos eius, qui preteriri non pote-
runt.

That term cannot be passed unless by the will of God.	Hys termes, lord, thow hast ordeyned,	349
	How longe he shaß now lyue here ;	
	That may he nat passe, ne be refreyned,	
	But by thyne absolute power.	352
	Thys sentence may be weß susteyned	
	By a story, as we may here,	
	Howe Ezechye to deth-ward peyned,	
	And yet god addyd ouer xv yere.	356
	Hys kyndly tyme was comen fuß nere,	
	But for hys synnes tho wepte he.	
	Lorde, yeue me grace, that I may here	
	Haue <i>Parce michi, domine !</i>	360

(31)

Recede ergo paululum ab eo, vt quiescat, donec
optata veniat, *et* sicut mercenarij dies eius.

Step a little away from him, and let him rest till the hour of his deliver- ance come.	Therefore, lord, a lyteH go away.	361
	<i>Withdraw</i> thyñ hande, that mañ may rest	
	TyH he desyre hys dethe day,	
	And wylne to be shut vp in hys cheste,	364
	And late hym lyue, yef hym lust ay. Thys holde I, lorde, for the beste.	

AH disease from hym delay
 TyH the careyn in erthe be keste. 368
 Allas, aH thys world now ys myswrest,
 To carpe thys, lorde, ayenst the.
 Make me to thy mercy trest,
 ffor *Parce michi, domine!* 372

(32)

Quis michi hoc tribuat, vt in inferno protegas
 me, donec pertranseat furor tuus?

Who to me may yeue or graunte, 373 Who may
 ffor loue or any affeccioun, grant me pro-
 ffro thy wrathe that ys duraunte, tection from
 thy wrath?
 I may haue my proteccioun? 376
 In helle yef I be concurraunte,
 There am I in subieccioun.
 In heuen though thou woldest me haunte,
 Yet there am I at thy correccioun. 380
 I may nat from thy respeccioun
 By no way, lorde, hyde now me. I cannot
 hide myself
 from thy
 eyes.
 Therefore seye I thys lessoun
 Of *Parce michi, domine.* 384

(33)

Et constituas michi in quo recorderis mei.
 And thou woldest a tyme ordeyne 385 [leaf 13]
 In whyche thou woldest of me haue mynde,
 With som solace me to susteyne,
 That of thy blysse am so fere behynde. 388
 My woo from the can I nat leyne,
 But telle hit the, for thou art kynde.
 I am fast bounde here with a cheyne
 Of dedly synne, fuH wele I fynde. 392 I am fettered
 with a chain
 of sins;
 But woldest thou, lorde, me vnbynde
 Thorough the vertew of thy pyte,
 Than were I glad, and lyght as lynde,
 To haue *Parce michi, domine.* 396
 unbind me,
 O Lord!

(34)

Putasne mortuus homo rursum viuat?
 Trowest thou nat that man shal ryse 397 Man shall
 rise after
 death.
 Ayene to lyfe, that dyed onys?
 Yes, and that in a wonderful wyse,

With flesshe and felle, bloode and bones. 400
 Thaſh shal god hys dome deuyse,
 And to hym take the good att ones;
 But dampned soules shulleſh sore gryse,
 And yeue a shoute *with* hydous grones. . 404
 Thys make they shuſh wofuſh mones,
 AH that shullen dampned be,
 That I may dwelle *withyn* the wones
 Of *Parce michi, domine!* 408

(35)

Cunctis diebus quibus nunc milito, expecto donec
 veniat immutacio mea.
 I expect my death every day. AH the dayes that I lyue here 409
 In thys wofuſh wepyng dale,
 I byde alwey, from yere to yere,
 Tyſh I chaunge, as meſh do faſh. 412
 Change I shaſh *withouteſh* were,
 Nat ay be dwellyng in thys vale;
 But, lorde, whaſh I am leyde oſh bere,
 Hye vp to heueſh my soule hale,— 416
 ffor there *commyn* neyther grete ne smale
 But thow drawe hem, lorde, to the,—
 That my soule be not in bale,
 But *Parce michi, domine!* 420

(36)

Vocabis me, et ego respondebo tibi; operi manu-
 um tuarum porriges dexteram.
 On Dooms-day thou shalt call me, Thow shalt me caſh at domesday, 421
 and I shall answer. Wheſh thow art set on iugement,
 And I to the, wythouteſh delay,
 Shaſh yeue my answeere verament. 424
 But, good Ihesu, to the I pray,
 Thyne alwey *with* fuſh entent
 Thow madest me of a clot of clay;
 Thyne handwerke helpe, as thow furst ment; 428
 And *with* my thought I haue myspent,
 Thorough malyce, here, of frealte:
 Here, leof lorde, late me repente,
 But *Parce michi, domine!* 432

(37)

Tu quidem gressus meos dinumerasti, *sed* parce
peccatis meis.

- fforsothe, my steppys euerychone 433 Thon hast
Thow nombred hast, and tolde hem aH. my steps.
But, lorde, to the I make my mone,
As thow art lord of heuē and heH. 436 Show me thy
Vertues, lorde, though I haue none, mercy,
Late thy grace in me now welle ;
ffor woo ys hym that stante alone,
And hathe noon helpe yef that he faH. 440 for without
My syn ys bytter thañ eyself or gaH, thy help, no-
And stynketh, lorde, in sygh̃t of the. body can rise
But nought for thañ to the I caH from his fall.
ffor *Parce michi, domine !* 444

(38)

Spiritus meus attenuabitur, dies mei breuiabun-
tur, *et* solum michi superest sepulcrum.

- My spyryt shal be feble and feynt 445 My spirit will
M When I am fallen in any age, be feeble,
My dayes, make I neuer so queynt, and my days
Shulleñ abrege and somewhat swage, 448 shortened.
And I ful sone shal be atteynt
Whañ I haue loste myñ hote corage ;
And though I dyed than as doth a seynt,
A pyt shal be myne herytage ; 452 Nothing but
In erthe gete I noñ other wage the grave
Off aH rychesse that mañ may se. [leaf 13, bk.]
Whañ I am closed in that cage, will be left
Thañ *Parce michi, domine !* 456 to me.

(39)

Non peccaui, *et* in amaritudinibus moratur oculus
meus.

- I haue nat synned wylfully 457 I have not
Thorow my feynt, feble nature, sinned wil-
Ne greued the so greuously, fully,
Wherefore I shulde thys wo endure. 460
Thow punysshest me, and I not why,
Passing resouñ and good mesure. and yet thou
punishest me.

It is my flesh,
and not I,
that grumbles
against Thee.

Hit ys my flessĥ, lorde, and nat I,
That grocheth ayenst thyñ hard reddure. 464

But, lorde, as I am thy creature,
And that ylke god that boughtest me,
So my care recouere and cure
With *Parce michi, domine!* 468

(40)

Dies mei transierunt, cogitationes mee dissipatae
sunt, torquentes cor meum.

My days are
past, My dayes, lorde, passed are, 469
And olde I am, I am no faunt.

and my
thoughts
torment my
heart. My thoughtes wandre wyde whare,
ffor they beñ, lorde, full variaunte. 472

Myne herte they greuyñ wonder sare,
ffor euer aboute hym they haunte.
Thys maketh me to drowpe and dare
That I am lyke a pore penaunte. 476

Though I be, lorde, vnsuffisaunte,
Any helpe to gete of the,
Yet, for I am thy creaunte,
Lorde, *Parce michi, domine!* 480

(41)

Noctem verterunt in diem, et rursum post tenebras
spero lucem.

They keep
me awake
at night, The nyght they turned in-to the day, 481
ffor they madeñ me to wake all nyght.

I myght nat slepe by no way,
Suche thoughtes were in myñ hert plyght. 484

and make me
long for the
daylight. In derkenesse dymme as I so lay, .
Yet hoped I after the clere day lyght;

But thoughtys me so trobled ay,
That I was than a wofull wyght. 488

But, lorde, as thow art mekyl of myght,
All euyH thoughtes put fro me,
And that I of the may haue a syght,
Lorde, *Parce michi, domine!* 492

(42)

Si sustinuero, infernus domus mea est; in tenebris
stravi lectulum meum.

Lorde, yef I shaH suffre thys grete disece,	493	This disease of mine will bring me into my grave,
Hit wolH me brynge vnto my graue.		
And yet ywys I may nat chese,		
Whether I be kyng, knyght or knaue.	496	
In derkenesse dymme, aH oute of ese,		
My lyteH bed spred I haue ;		
That bed shaH I neuer lese,		
Though I wolde for angor raue,	500	
TyH the day of dome, that of my graue		where I shall rest till Doomsday.
I shaH aryse, and mo with me.		
My soule, lorde, I pray, thow saue		
With <i>Parce michi, domine !</i>	504	

(43)

Putredini dixi, pater meus es ; mater mea <i>et</i> soror mea, vermibus.		
To roten erthe, ryght thus sayde I,	505	I said to filth, "Thou art my father,"
"Thow art my fader of whom I cañ,"		
And vnto wormes sekurly,		and to the worms,
"Thow art my moder, thy soñ I am ; ¹ [¹ MS. am I]	508	"You are my mother and my sisters."
My systren aH ye bene, for why,		
None other theñ ye, forsoth I am."		
I shaH caH hem sustres, lo, for thy,		
ffor I shaH roote amonge hem.	512	
Of the lowest erthe god made Adam,		
Of whyche my kynde I had, as he.		
Now, lorde, that art lykened to a lambe,		
So <i>Parce michi, domine !</i>	516	

(44)

Vbi est ergo nunc prestolacio ¹ mea <i>et</i> paciencia [¹ leaf 14] mea ? tu es, domine, deus meus.		
Where ys myñ abydyng nowe,	517	My patience is gone.
And aH my paciencie therto ?		
They beñ away, I wote neuer howe,		
ffor sothe me wanteth bothe two.	520	
Yef myñ hert be styf and towe,		
To thanke the in wele and woo,		
Hit ys nat I, but only thow,		
Thow art my lord and god also.	524	

O thow grete lord, alpha and oo,
 Helpe me, for thy grete pyte !
 I haue y-nowgh, I pray the, hoo,
 And *Parce michi, domine !* 528

(45)

Pelli mee consumptis carnibus adhesit os
 meum, *et derelicta sunt tantummodo labia*
circa dentes meos.

My skin is
 wrinkled,

TO my skyñ my mouth ys, lo,
 And cleued fast, as ye se may ;
 And wasted ys my flesshe also, 529

my lips are
 shrunk,
 and my white
 teeth black.

And bothe my lypes beñ away. 532

My whyte tethe, they beñ full bloo.
 Ye wolde be agaste, yef ye me say.

Myne heryng ys full clene ago,
 Myne eyeñ beñ dymme, þat weren ful gray ; 536

And I that was full stoute and gay,
 full horyble am now opoñ to se.

Tyme ys that men now for me pray,
 ffor *Parce michi, domine !* 540

(46)

Miseremini, miseremini mei, saltem vos, amici mei,
 quia manus domini tetigit me.

Have pity on
 me, at least
 you, my
 friends,

Reweth oñ me, reweth on me ! 541

My frendes namly, now helpeþ at nede !
 ffor I am there I may nat fle.

The hande of god ful sore I drede. 544

And frendes, seeth that I am he,
 Thys other day that oñ the erth yede.

and help me
 with prayer,
 fasting, and
 almesdeeds.

Now helpe, yef that youre wyñ be,
 With prayer, fastyng, and almes-dede. 548

ffor these moweñ best gete me mede

With Placebo And Dirige.

Herewith my soule I pray yow fede,
 With *Parce michi, domine !* 552

(47)

Quare persequimini me sicut deus, *et carnibus meis*
saturamini ?

Why, as god, do ye pursewe 553

Me that suffre these sharpe shoures ?

Ye lat me peyne here in a peynfuH pewe,	
That ys a place of grete doloures.	556
Yow I chese for frendes trewe,	
And made yow myne executoures.	I made you my executors,
But tyme shaH come that ye shaH rewe	
That euer ye were to me so false treytoures.	560
My good ye spent, as hit were youres,	and you will not spend a penny to soothe my pains.
But nat a peny yeuyn ye me.	
Nowe for aH suche faytoures,	
Lorde, <i>Parce michi, domine!</i>	564

(48)

Quis michi tribuat, vt scribantur sermones mei?	
Who may graunte me thys boone,	565
That my wordes wreten were	Who will let my words be written down for others to take an ex- ample by me in misery?
In ensample of euerychoñ	
That hap may to beñ in care?	568
ffor yef they wolden make moone,	
Eyther groche with hert sare	
Ayenst god, that sytteth in troone,	
Because, yef they wolden spare,	572
And make nat so ferly fare,	
But take ensample wolden of me.	
Now, lorde, as I am but wormes ware,	
So <i>Parce michi, domine!</i>	576

(49)

Quis michi det vt exarentur in libro stilo ferreo,	
aut plumbi lamina vel celte sculpantur in silice?	
Who shaH graunt me, or I be dede,	577
To wryte hem by oon and oone,	
My booke with ynke blak or rede,	
Made with gumme and vermylone?	580
Or ellys yet in plate of lede,	Or who will have them [leaf 14, bk.] graven in flintstone?
Or grauen in harde flynte of stone,	
That aH men, where euer they yede,	
Myght otherwhyle loke theropon?	584
I wolde my frendys and my fooñ	
Ensampler take myght by me.	
As thow art thre, and god aloon,	
Now <i>Parce michi, domine!</i>	588

(50)

Scio enim *quod* redemptor meus viuit, *et* in nouissimo die de terra surrecturus sum, et rursum circumdabor pelle mea, et in carne mea videbo deum, saluatorem meum.

I know that my Saviour liveth,	I wote ryght weH that myñ redemptour	589
	Lyueþ yet, and lyue shaH aye,	
and that I shall arise from my grave,	And I shaH ryse, I not what oure,	592
	Oute of the erthe on domysdaye,	
	And take to me my furst coloure,	
	In flesshe and felle, clad oñ clay.	
and behold him.	And so shaH I see my sauour	596
	Deme the worlde in wondre aray.	
	The wikked thañ, withouten delay,	
	As arowes, to helle they shullen fle.	
	Lorde, that I go nat that way,	
	So <i>Parce michi, domine!</i>	600

(51)

Quem visurus sum ego ipse, *et* oculi mei conspecturi sunt, *et* non alius.

I shall see him myself with these eyes of mine.	WhaH I mysylfe shaH see in syghþ	601
	With eyeñ clere, and hert[e] stable,	
	And knowe hym as god almyghþ,	
	That was for me man disparitable,	604
	ShaH ther fore me noon other wyghþ	
	Se my god that ys durable,	
	But I mysylfe, with eyeñ bryght,	
	ShaH hym beholde most honorable.	608
	O lord, that charyte that ys so amyable,	
	And bryghþ shynyng in thy mageste,	
	That syghþ to se, lord, make me able,	
	Thorow <i>Parce michi, domine!</i>	612

(52)

Reposita est hec spes mea in sinu meo.

I hope to recover from my disease,	Thys hope ys in myñ hert[e] sette,	613
	That neuer from me shaH dysseuere.	
	Thereyñ my truste also ys knette,	
	The whyche to haue now ys me leuere.	616
	I hope to god that I shaH gete	

Of all diseases yet rekeuere,
 And se my lorde in hys turete,
 With whom I hope to dwelle euer. 620 and to see
the Lord on
his throne.
 Though I be synfuH, lorde, take me neuer
 In any thyng that may displese the.
 Thy blysse, late me haue for euer,
 Thorough *Parce michi, domine!* 624
 (53)

Quare de vulua eduxisti me, qui vtinam con-
 sumptus essem, ne oculus me videret?
 A lord, why leddest thou so me 625 I wish I had
been con-
sumed in my
mother's
womb;
 Oute of the wombe that I was in?
 Wold god I had consumed be
 With-in myn oune moders skynne, 628
 That the eye, with whyche I se,
 Had nat seyñ nomore ne mynne,
 That I myght in that degre
 Neuer haue wyste what had be synne, 632 then I should
never have
sinned.
 ffor syñ maketh me from the to twynne,
 That of nought madest thou me.
 Thy mercy, lord, make me to wynne
 With *Parce michi, domine!* 636
 (54)

ffuissem quasi non essem, de vtero translatus ad
 tumulum.
 And, wold god, that I be hadde 637
 As a thyng that neuer was;
 ffor all with synne I am be-stadde,
 And euery day I do trespas. 640 But now I
trespass
every day.
 No wonder though I be vngladde,
 And though I syng often allas;
 ffor pure woo I wexed madde,
 Nere goddys mercy my solas. 644
 Lo, lorde, lo, I am ryght as
 A wytles man withouten the;
 But as thou of plente mercy has, [leaf 15]
 So *Parce michi, domine!* 648
 (55)

Nunquid non paucitas dierum meorum finietur
 breui?

Will not my
life soon end?
Whether the fewnes of my dayes 649
Shuſt nat haſtyly haue an ende?
Sytheñ I can ſe by no worldly wayes,
But oute of the world ſone ſhal I wende, 652
The worldes wyles ryght nat me payes,
ffor they beñ false and full vn-thende.
My fleſhly luſt my ſoule affrayes,
And I am tempted with the fende. 656
Thys maketh me to bowe and bende
Alwey to ſyn, that woo ys me.
Lord, that art curteys and hende,
So *Parce michi, domine!* 660

(56)

Dimitte ergo me, domine, vt plangam paululum
dolorem meum, antequam vadam, et non reuertar
ad terram tenebroſam et opertam mortis caligine,
Therefore, lord, ſuffer thow me 661
A lyteſt what, that, whyl I may,
The tyme that euer I greved the
In dede or thought, by nyght or day, 664
And graunt me, yef thy wyl be,
That here in erthe wepe I may,
The derke lande that I neuer ſe,
That keuered ys with black alway. 668
Now, good Iheſu, to the I pray,
As thow art god in trinite,
ffrom that londe thow kepe me ay,
Thorow *Parce michi, domine!* 672

(57)

Terram miſerie et tenebrarum, vbi vmbra mortis et
nullus ordo, ſed ſempiternus horror inhabitans.
The londe of myſchyeſ and of derknes, 673
Where as dampned ſoules dweſt,
The londe of woo and of wrechedneſſe,
Where beñ mo peynes than tonge may telle, 676
The londe of dethe and of duresse,
In whyche noon order may dwelle,
The londe of wepyng and of dreryneſſe,
And ſtynkyng ſorow on to ſmelle : 680

Grant me,
Lord, a ſhort
time to reſpect
my ſins.

Keep me,
O Lord,
from Hell,
the land of
darkneſſe and
miſery.

Now from that londe that cleped ys helle,
 Worthy lord, rescue now thow me,
 So that I maye euer with the dwelle
 Thorough *Parce michi, domine!* 684
 Here endeth the ix lessons of the Dirige, which
 Yob made in his tribulacion.

Rescue me
 now, to dwell
 ever with
 Thee!

XXVI.

[Douce 322, leaf 15.]

[19 stanzas of 8, 12 or 16, in alternates.]

[A picture comes here of a man lying in a field under a tree.
 A dejected-looking bird stands near, with a scroll coming from
 its mouth, on which are the words "*Parce michi.*"—A. F. P.]

(1)

Here begynneth a tretyse of *Parce michi, domine.*

By a forest syde, walkyng as I went,
 Disporte to take, in o mornyng,
 A place I fonde shadyd *with* bowes I-bent,
 Y-set aboute *with* floures so swete smellyng. 4
 I leyde me doune apoñ that grene,
 And caste myñ eyeñ me aboute ;
 I fonde there byrdys *with* feders shene,
 Many ooñ sittyng apoñ a rowte. 8
 Ooñ byrde there-by sate oñ a brere :
 Here federes were pulled, she myght nat fle.
 She sate and sange *with* mornyng chere,
 "*Parce michi, domine!*" 12

On my walk
 by a forest,

I found a nice
 shadowy
 place, where
 I stopped.

Birds were
 merrily flying
 to and fro.

Only one sat
 still and
 sang :

(2)

Spare me, lorde, kyng of pyte,"
 Thus seyng thys byrde in pore aray ;
 "My myrthe ys go, and my iolyte,
 I may nat fle as other may. 16
 My federes shene bene pulled me fro,
 My youth, my streyngthe, and my beawte.
 Wher-thorough I take thys songe me to :
 "*Parce michi, domine!*" 20

Spare me,
 O Lord!

I cannot fly
 like other
 birds, for I
 have lost my
 feathers.

[leaf 15, bk.]

(3)

Wheñ I herde thys mornyng song,
 I drewe to thys byrde nere and nere,

I asked that
bird
And asked who had don̄ thys wrong,
And brought her in so drowpyng chere, 24
who had
pulled out
her feathers.
And who had pulled her feders away,
That shuld her bere from tre to tre,
And why she sange in her lay
Parce michi, domine! 28

(4)

She answered "I'll tell you,
The byrde answered, and seyde me tyH,
"Man, be in pese, for crystes sake.
Yef I shewe the myn̄ hertys wyH,
Peynes me sore woH awake. 32
though it
will renew
my grief.
Yef thow wolt take my worde in mynde,
There shaH no sorow be my lettyng,
That I nyH holy myne herte vnbynde,
And sothely telle the thyne askyng, 36
Whyche were my feders that were so clere,
And who hath pulled hem aH fro me,
And why I syt singyng on brere
Parce michi, domine! 40

(5)

I had four
feathers, I
ffeders iiij I had y-wys,
The two were set on euery wyng.
They bare me breme to my blys,
Where me lust be at my lykyng. 44
Youth,
Beauty,
Strength, and
Riches.
The furst was 'youth,' the ij^{de} 'beawte,'
'Streyngh' and 'ryches' the other two.
And now they been, as thow mayst se,
AH iiij federes fallen me fro. 48
Youth, my
principal
feather,
My principaH federe, youthe hit was.
He bare me ofte to nysete;
Wherefore my songe ys now, allas,
Parce michi, domine! 52

(6)

often brought
me to folly,
and made me
waste my
time in sinful
pleasures.
In youthe I wrought folyes fele,
My hert was set so hygH in pryde,
To synne I yaue me euerydele,
Spared I neyther tyme ne tyde. 56
I was redy to make debate.
My lyfe stode ofte in mechyH drede;

And my lykyng, to walke late,
 And haue my luste of sinfuH dede. 60
 I was now here, I was now there,
 Vnstable I was in aH degre.
 To hym I crye, that Mary bare,
Parce michi, domine! 64

(7)

ffor Salamon seyth in his poyse,
 Thre weyes there beH fuH harde to knowe :
 Ooñ ys a shyp that sayleth in the see,
 An egle an. hygh, a worme in lowe. 68
 And of the fourth, telle he ne cañ :
 Hit ys so wonderfuH in hys heryng,
 The weyes of a yonge man,
 Whyche that beñ here at theyre lykyng. 72
 And now hathe age y-smete me fro
 My pryncipaH feder of Iolyte.
 ffor aH that euer I haue mys-do,
Parce michi, domine! 76

Solomon
 says three
 ways are
 difficult to be
 found :
 those of a
 ship, an eagle,
 and a worm.
 The fourth
 he cannot ex-
 plain, the way
 of a young
 man with a
 girl.

Old age has
 deprived me
 of Youth,
 my principal
 feather of
 Jollity.

(8)

My ij^{de} feder hyghT 'bewte.'
 I helde my selfe so clere of shappe,
 That aH the peple shuld loke oñ me,
 And worshyp me with hood and cappe. 80
 My ruddy was rede, my colour clere,
 Me thought neuer none so fayre as I,
 In aH a contre, ferre ne nerre,
 In fetewres and shap so comly. 84
 My forhede large, my browes bent ;
 My eyeñ clere, and corage bolde.
 My shappe ne myghT no man amende,
 Me thought my self so fayre to beholde. 88
 And yet I was begyled in syghT.
 The myrrour, lorde, disceued me.
 Wherefore I aske, lorde, of thy myghT,
Parce michi, domine! 92

My second
 feather was
 Beauty.
 I fancied
 myself the
 handsomest
 man in the
 world ;

but my mir-
 ror deceived
 me.

(9)

Thys feder me bare fuH ofte to synne,
 And pryncipally to lechery.
 POEMS (OXF.). .

This feather
 brought me
 to lechery,

- Clypppyng and kyssyng cowde I nat blynne,
 Me thought hit crafte of curtesy. 96
- (for a kiss is
 the Devil's
 snare,) A cusse, hit ys the deuylls gynne;
 Ofte of hit aryseth woo and wrake.
 The deuyH *with* cusse many doth wyne.
 I counseyle the, thow syn forsake. 100
- [leaf 16]
 by which
 Samson,
 David, Sampson loste hys streyngth therfore,
 Dauid hys grace, for bersabee,
 TyH he cryed *with* wordes sore
Parce michi, domine! 104
- (10)
- Solomon, Salamon, that worthy kyng,
 ffuH fayre he was from top to toe,
 Wherefore in hys age yong
 He was *amabilis domino*; 108
 That after he felle foule and sore
 ffor luste of wemen that was hym nygh.
 They fonned hym in hys age hore,
 That he forsoke hys god on hygh. 112
- and many
 others, lost
 the grace of
 God. Nat oonly these, but many mo
 Bewte hath begyled, ywys.
 I wote weH I am oon of tho;
 I can the better telle thys. 116
- Old age has
 deprived me
 of this feather
 too. Nowe hathe age y-smyte me fro
 My secund feder, that hygh beawte.
 ffor aH that euer I haue mysdo,
Parce michi, domine! 120
- (11)
- Strength, my
 third feather, My thryd feder, 'streynght' hygh.
 My name was knowe on euery syde,
 ffor I was man of mocheH myght,
 And meny oon spake of me fuH wyde. 124
 To pryke and prounce I was fuH prest,
 My streyngthe to kepe in euery place;
 And euermore I had the best:
 Suche was my hap, suche was my grace. 128
 My streyngth fuH ofte me drowe amys,
 And torned me, lorde, clene fro the.
 Now, kyng crowned in heuen blys,
Parce michi, domine! 132

(12)

- Thys feder bare me beyonde the see,
 To gete me name in vncouth lande.
 To robbe and slee, had I deynte,
 Ne spared I neyther for no bande. 136
 Of holy churche toke I no yeme,
 Bokes to take, ne vestement.
 There myght nothyng so moche me queme
 As robbe, or se an abbey brente. 140
 With streyngth I gate me grete aray,
 Precious clothes, golde, and fee.
 I thought fuH lyteH on that day,
Parce michi, domine! 144

(13)

- When Nabugodonozor, ferse in fyght,
 Ierusalem had thought to wynne,
 And so he dyd with mayne and myght,
 And brent the temples that were thereyn,
 And aH the golde that he there founde, 148
 He toke with hym, and home gan ryde,
 Hym thought there shuld nothyng withstonde;
 Hys hert was sette so hygh in pryde, 152
 TyH the kyng of myghtes moste
 Brought hym there that lowest was,
 And caught hym from hys ryaH hoste,
 And drofe hym to a wyldernesne. 156
 And there he lyuyd with herbe and rote,
 Walkyng euer on foot and on honde,
 TyH cryste of mercy dede hym bote,
 And hys pryson oute of bonde. 160
 Than sayde thys kyng these wordys y-wys:
 'AH thyng be, lorde, at thy pouste;
 Mercy I crye, I haue do mys;
Parce michi, domine! 164

(14)

- Whyle I had my streyngth at wyH,
 ffuH many a maH I dyd vnreste.
 They that wold nat myne heste fulfyH,
 My knyfe was redy to hys breste. 168

often bore me
 beyond the
 sea, to get
 renown and
 riches.

Nebuchad-
 nezzar plun-
 dered Jeru-
 salem, and
 carried away
 with him all
 the gold of
 the temple.

He thought
 nothing could
 resist him.

But God
 drove him
 into a wilder-
 ness,

where he
 lived on
 roots

till Christ
 had mercy
 upon him.

While I had
 strength,
 I often
 harmed and
 threatened
 others.

Now I am
blind and
lame.

And nowe I syt here blynde and lame,
And croked beñ my lymcs aH.
I was fuH wylde, I am now tame.
Thys feder of streyngh ys fro me faH.

172

Old age has
plucked this
feather from
my wing.

And now hathe age smetyñ me fro
My thryd feder of iolyte.
ffor aH that euer I haue mysdo,

Parce michi, domine!

176

(15)

My fourth
feather was
Wealth;
to get which
I travelled
much about,
[leaf 16, bk.]

My fourth feder, 'Ryches' was.
To make hit shyne, I trauayled sore.
I wente in many a perylous place,
WeH ofte my lyfe was nygh for-lore.

180

By dale, by doune, by wodes syde,
I boode many a bytter shoure;

In salt see I sayled weH wyde
ffor to multiply my tresoure.

184

and fre-
quently did
wrong.

With false sleightes I gate my good,
In Couetyse I grounded me.

Ihesu, for thy precious blood,
Parce michi, domine!

188

(16)

When I was seker of golde y-nowgh,
I gañ to ryde abowte weH faste.

I purchased moche, and god wote howgh.
I wende thys lyfe wolde euer haue laste.

192

I had splen-
did castles
and towers
built,

I lete me bylde castelles and toures,
Withoute y-warded with stronge dyches,
Withyn y-bylde halles and bowres;

There was no toure my casteH lyche.

196

and turned
wholly from
God.

In thys was set aH my lykyng,
And torned me, lorde, holy from the.
To the I crye now, heuen kyng,

Parce michi, domine!

200

(17)

When I was
on the sum-
mit of my
fortune, I
lost all my
property,

Wheñ I was most in aH my flowres,
And had aboute me wyfe and chyfde,
I lost my cateH and my toures.
Theñ wexed myñ hert in party mylde.

204

CateH felle fro me sodeynly ;

Rygh̃t as hit came, hit went away.

Meñ seyeñ 'good geteñ vntrewly,

The iij^{de} eyre browke hit ne may.'

I was full wylde, I am now tame.

ffortune hath pulled ryches fro me.

Your wreche, lorde, I cannat blame.

Parce michi, domine !

as quickly as
I had got it.
No 3rd heir
can inherit
ill-gotten
goods.

208

212

(18)

Iob was rycher then euer was I,

Of golde, syluer, and oþer good ;

Hit felle hym fro, and that sharply,

As dyd the water out of the flood.

Hym was rat lefte so mekyH a clothe

Hys naked body for to hele.

Hym lacked crostys of a lofe,

Wheñ hym lyste ete in tyme of mele.

And yet he helde vp theñ hys hande,

And seyde, 'hygh god in mageste,¹

I thanke the of thy swete sande.

Parce michi, domine !'

Job was
richer than I,
and he lost all
his fortune.

216

220

Yet he
thanked God
for his send-
ing.

224

(19)

Now *Parce michi, domine !*

My ioy, my myrthe, ys aH agone.

Youthe, streyngth, and my beawte,

My federes fayre, be faH me fro.

Wherto ys a mañ more lyke,

Theñ to a floure that spryngeth in may ?

aH that lyueñ, bothe pore and ryche,

ShaH dye, vnknowyng of her day."

I set me doune apou my kne,

And thanked thys byrde of here good lore.

I bethought me weH, of thys worde *parce*,

Was bale and bote of gostly sore.

Now *parce*, lorde, and spare thow me,

Thys ys a worde that sone geteth grace.

And *parce* geteth goddys pyte,

And sheweth to vs hys blessed face.

Spare me,
O Lord,

228 my feathers
are gone.

Man withers
like a flower."

232

I knelt down
and thanked
the bird for
her lesson.

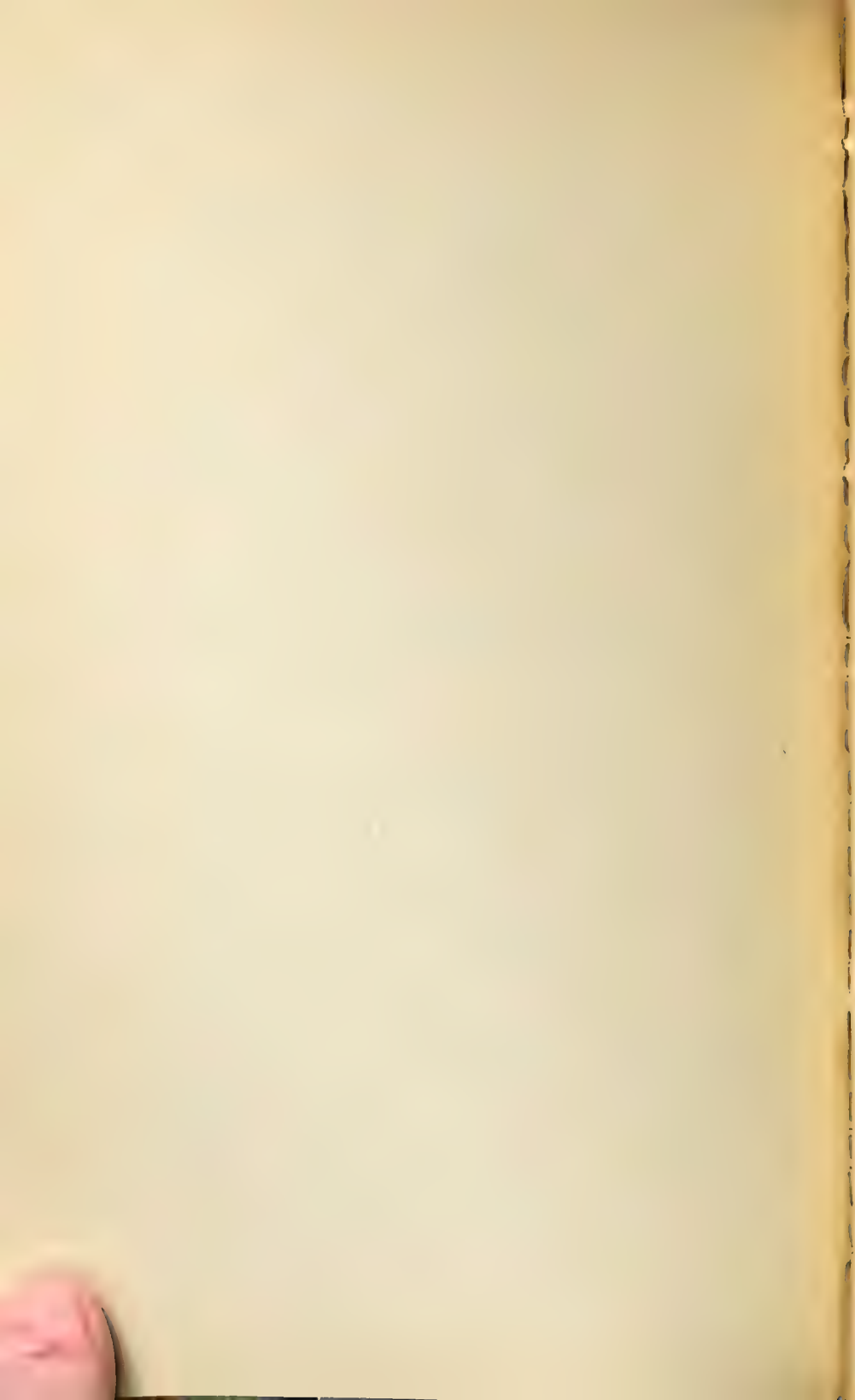
236

'Spare me,
O Lord,' is a
word to get
mercy.

240

Amen.

¹ Line 222 is repeated after line 223.



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aspye, *vb.* espy, 27/62, 51/36; **-d**, *pp.* 52/66.
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aueryce, *sb.* avarice, 96/14.
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aungel, *sb.* angel, 83/119, 102/46, 120/395.
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begeten, *vb.* make, produce, 8/59.
beggere, *sb.* beggar, 46/191.
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berþe, *sb.* birth, 81/53.
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beter, *adj. comp.* better, 33/65, 42/63, 54/133, 76/104; *adv.* 60/151.

- beth**, *vb.* are, 2/26.
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betyng, *sb.* beating, 44/136.
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bille, *sb.* bill, account, 24/70, 54/109.
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blame, *sb.* 10/21, 43/82, 61/4, sin, 99/106; *vb.* 16/42, 44; -**d**, *pp.* 9/7, 111/105.
blasande, *ppr.* blazing, 6/12.
blede, *vb.* drop, 6/166, 57/70.
blenche, *vb.* blench, 112/148.
blende, *vb.* blind; -**s**, 3. *sg.* 23/20.
blent, *pp.* blinded, 73/23, 105/54.
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blete, *vb.* bleat, 39/158.
blis, *sb.* bliss, 2/28, 28/47, 96/9, 78/184; **blisse**, *sb.* 4/114, 24/63, 31/117, 53/98, 73/26; *vb.* bless, 93/133, 96/9; -**d**, *pp.* 53/91.
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blood, *sb.* blood, 6/166, 8/69, 47/15, 81/57, 84/153.
blome, *vb.* bloom, 3/62.
blood, *sb.* 91/83.
blossemed, *adj.* blossomed, 6/1.
blowe, *vb.* blow, 26/59; -**n**, 3. *pl.* 111/119; *pp.* 35/30.
blynd, *adj.* blind, 21/215, 22/7; *sb. pl.* 104/39; -**e**, *adj.* 11/77; *sb. pl.* 35/26, 77/134.
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boden, *pp.* ordered, 111/115.
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bon, *sb.* bone, 48/54, 66/49, 107/114; -**e**, *pl.* 93/140; -**es**, *pl.* 75/67.
bond, *vb. pt.* bound, 47/31.
bond, *sb.* bondsman, 97/32; -**e**, *adj.* bound, in a servile state, 21/197; *sb.* 82/87.
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boon, *sb.* bone, 119/379.
boote, *adv.* out, 6/1.
bord, *sb.* board, 7/25, 37/73, 60/154.
bore, *sb.* bore, hole, 4/95.
bore, *pp.* born, 102/41.
born, *pp.* 101/10, 113/169; *borne*, 20/179, 31/13, 93/149.
borwe, *vb.* borrow, 44/121, 72/96; -**d**, *pp.* 2/38, 38/129; -**p**, 3. *sg.* 63/75; -**re**, *sb. gen.* borrower, 98/76.
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- botme**, *sb.* bottom, 17/99.
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boun, *vb.* bow, 109/47.
boun, *adj.* ready, 50/6.
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brede, *sb.* breadth, 4/102, 60/158.
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breme, *adj.* blazing, 11/62.
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breſt, *sb.* breast, 41/32, 48/66, 65/25.
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brethern, *sb. pl.* brethren, 116/270.
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brought, *pp.* 8/63; **brouȝt**, 8/76, 9/77, 22/238.
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byde, *vb.* bide, stay, continue, suffer, 17/99, 37/85, 82/89, 83/129, 93/136, 96/27, 99/116, 114/221; -*es*, 3. *sg.* 65/46; **bydyng**, *sb.* bidding, 116/272.
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 byhende, *adv.* behind, 46/209, 74/49; *byhynd*, 86/16; *-e*, *prep.* 27/66, *adv.* 78/171.
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 bytyme, *adv.* betime, 38/111.
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 charyte, *sb.* charity, 22/247, 33/61, 65/32, 76/111.
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 chaste, *adj.* 90/52.
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 chekky, *sb.* *pl.* check, 72/108.
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- chese**, *sb.* cheese, 110/83.
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- cheualrous**, *adj.* chivalrous, 11/71.
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- chief**, *adj.* chief, 13/124.
- child**, *sb.* 15/22, 54/113, 85/181; -*e*, 29/59, 90/39; *pl.* 96/21; *childre*, *pl.* 22/247; -*n*, 45/179, 105/73.
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- choys**, *sb.* choice, 48/61.
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- chyualrie**, *sb.* knighthood, 51/34.
- cite**, *sb.* city, 1/18, 61/34; *citee*, 10/34.
- claryte**, *sb.* brightness, 75/70.
- clay**, *sb.* 16/62, 18/102, 66/63.
- clayme**, *vb.* claim, 72/117, 113/186; -*n*, *pl.* 118/338; -*þ*, 3. *sg.* 24/53, 114/218, 116/271; -*3*, 3. *sg.* 108/30.
- clene**, *adj.* clean, 8/69, 19/135, 34/1, 37/74, 60/151, 75/90, 80/18, 100/126, 113/193; *sb. sg.* 99/97; -*ly*, *adv.* 83/114.
- clense**, *vb.* cleanse, 115/250.
- clepe**, *vb.* call, 115/235; -*d*, *pp.* 98/83, 100/145.
- clere**, *adj.* clear, bright, 31/117, 104/40.
- clergy**, *sb.* 11/68; -*e*, 25/22, 51/11.
- clerk**, *sb.* 39/145, 40/170, 80/21; -*is*, *pl.* 32/50.
- clete**, *sb.* bur, *ne counte at o c.*, don't care a pin about, 38/110.
- cleue**, *vb.* cleave, cut, 92/117; -*d*, *pp.* 79/197.
- cleuyn**, *vb.* cleave, stick, 116/284.
- clippen**, *vb.* clip, cut, 36/49.
- cloos**, *sb.* close, enclosure, 57/59.
- cloth**, *sb.* 2/30; *clope*, 74/36; *clopes*, *pl.* 11/56, 93/137; *clothes*, 112/159.
- clothe**, *vb.* 8/46, 72/120; *cloþe*, 9/83, 26/37, 38/124, 56/30; -*d*, *pp.* 6/11, 111/123; -*dest*, *pt.* 2. *sg.* 110/89; -*s*, 3. *sg.* 15/12.
- cloþyng**, *sb.* clothing, 27/7.
- clymbyng**, *sb.* climbing, 62/42.
- clyue**, *vb.* cleave, divide, 106/89.
- cochour**, *sb.* lounge, 7/23.
- coffres**, *sb. pl.* coffers, 23/38.
- coke**, *vb.* fight, 51/29.
- cokes**, *sb. gen.* cook's, 25/19.
- cokewolde**, *sb.* cuckold, 102/27.
- cold**, *adj.* 6/159, 73/24; *sb.* 9/87, 66/69; -*colde*, *sb.* 90/34, 104/32; *vb.* grow cold, 102/31.
- colege**, *sb.* college, 33/58.
- com**, *vb.* come, 81/58; *pt.* 77/129.
- comandement**, *sb.* commandment, 50/106.
- comaunde**, *vb.* command, 119/381; -*ment*, *sb.* commandment, 12/106, 45/161, 63/94, 102/36; -*mentis*, *sb. pl.* 76/98, 103/65, 106/102; -*ments*, 1/22.
- come**, *vb.* 8/65, 72, 25/5, 35/23, 67/104, 103/59, 113/186, 119/389; *pt.* 41/37, 99/102; *comest*, *pres.* 2. *sg.* 110/80, 94; *cometh*, *pres.* 3. *sg.* 8/60; *cometh*, 65/20, 91/77; *pl.* 37/73, 75/64.
- comely**, *adj.* 55/152.
- comon**, *adj.* common, 62/67, 81/63; -*e*, *sb.* common, 1/12; -*s*, *sb. sg.* common people, 55/137; *pl.* 12/103, 63/78.
- comoun**, *adj.* common, 12/98; -*s*, *sb. sg.* common people, 10/29; *pl.* 10/27, 12/99, 51/11; -*ly*, *adv.* 18/127.
- company**, *sb.* 25/10, 78/79, 104/21, 113/189; -*e*, 81/74, 114/214.
- compas**, *sb.* compass, circuit, 109/66.
- conceyued**, *pp.* conceived, 101/11, 113/194.
- condicion**, *sb.* condition, 79/1; *condicioun*, 52/62.
- conquest**, *sb.* 71/84.
- consayl**, *sb.* counsel, 109/42.
- conscience**, *sb.* 3/67, 5/137, 18/105, 108, 82/95, 85/1, 120/416; *gen.* 72/95; for c., f. c.' sake, 84/147.

- contemplacion**, *sb.* contemplation, 79/7, 84/168, 102/26; **contemplacioun**, 20/178.
contemplatyf, *adj.* contemplative, 84/150.
contray, *sb.* country, 21/206.
contrarious, *adv.* 96/12.
contrary, 108/14; unruly, 93/135.
contre, *sb.* country, 51/21.
contricion, *sb.* contrition, 80/35; **contricioun**, 20/180.
contryue, *vb.* contrive, 62/61.
coost, *sb.* coast, 59/121.
corage, *sb.* courage, 7/19, 12/85, 87, 24/61, 58/95, 101/15, 113/178.
corayest, *vb.* curriest, 20/190.
corn, *sb.* 11/67, 19/143.
cors, *sb.* corse, body, 72/120.
cost, *vb.* 12/91; *sb.* value, 106/85.
costage, *sb.* damage, 64/103.
couenaunt, *sb.* covenant, contract, 35/31, 114/227.
couent, *sb.* convent, 80/44.
couetous, *sb. pl.* covetous people, 67/83.
couetys, *sb.* covetousness, 39/137, 62/54, 74/38; **-e**, 62/60.
counforted, *pp.* comforted, 97/39.
counsaille, *sb.* counsel, 22/239, 1; **counsaille**, 8/73, 12/82, 89, 120/406; **counseil**, 1/2, 3/60, 9/78, 11/80, 64/15, 90/41, 118/345; **counseile**, *vb.* 28/43, 54/112; **counseille**, *sb.* 9/10; **counseled**, *vb. pt.* 59/135, 69/5; **counselere**, *sb.* counsellor, 61/11; **counsell**, *sb.* counsel, 12/96; **counseyle**, *vb.* 28/36; **counseyleþ**, *pl.* 96/6.
counte, *vb.* count, estimate, 30/91, 38/110, 39/142; **-d**, *pp.* 29/59; **-s**, *pl.* 22/235; **-þ**, *pl.* 105/61.
counterfete, *vb.* counterfeit, 35/38.
countertayl, *sb.* countertally, 22/236.
countrefete, *vb.* counterfeit, 83/128; **-st**, 81/69; **-þ**, 3. *sg.* 93/153.
countretayle, *sb.* countertally, 102/47, 119/393.
cours, *sb.* course, 10/40, 62/67.
court, *sb.* 58/89.
coward, *adj.* 8/74; **-is**, *sb.* cowardice, 19/144; **-ys**, 24/61, 59/135; **-yse**, 11/75.
cracche, *sb.* cratch, 93/146.
craft, *sb.* force, power, 10/33, 53/75, 76, 71/60; skill, 116/298; **-es**, *pl.* handicraftsmen, 66/58; **-y**, *adj.* practising a handicraft, 61/35.
crakowed, *adj.* pointed, 93/138.
craue, *vb.* crave, demand, 18/106, 20/169, 30/83, 62/50, 72/94, 81/49, 87/74, 118/355, 120/406; **-s**, 3. *sg.* 100/148.
Crede, *sb.* creed, 5/126, 25/15, 33/82, 58/94, 76/98, 88/90.
crepe, *vb.* creep, 72/120.
crie, *vb.* cry, 30/90.
cristen, *adj.* Christian, 8/69, 33/81, 104/38, 41; *sb. pl.* 54/123.
croddest, *vb. pt.* curdledst, 110/83.
croos, *sb.* cross, 92/116.
croun, *sb.* crown, 50/xii, 8.
crowele, *adj.* cruel, 24/49.
crowne, *sb.* crown, 51/9, 16, 24, 52/72, 53/96, 104, 61/10; **-d**, *pp.* 92/115.
croys, *sb.* cross, 41/24, 102/52.
crucyfied, *pp.* crucified, 94/156.
crye, *vb.* cry, 29/70, 33/70.
curatours, *sb. pl.* curates, 33/71.
cure, *sb.* 31/17, 39/154, 40/170, 44/132.
curs, *sb.* curse, 36/49, 99/107; **-ed**, *pp.* 96/11, 25, 97/41, 57; **-en**, *pl.* 100/132; **-eþ**, 3. *pl.* 99/96.
curyd, *pp.* cured, 117/326.
custom, *sb.* 58/82, 72/117, 82/93.
cyte, *sb.* city, 61/21, 66/54.
dagged, *adj.* cut into slips, 93/137.
dale, *sb.* valley, 51/14.
dampnacioun, *sb.* damnation, 106/78.
dampne, *vb.* damn, 57/69, 58/104, 108/37, 111/118, 118/361; **-þ**, 3. *sg.* 56/24; **dampnyd**, *sb. pl.* 120/409.
damysele, *sb.* damsel, girl, 26/49.
dar, *vb.* dare, 8/75, 12/84, 15/9, 71/66; **-st**, 43/83.
dase, *vb.* dazzle, 67/90, 110.
date, *sb.* 76/112.
daunce, *sb.* dance, 7/42.
daunger, *sb.* danger, 16/39; **-e**, power, 31/116; **make d.**, hesitate, 77/153.
dawenyng, *sb.* dawning, 108/13.
dawnted, *pp.* encouraged, 63/85.

- day**, *sb.* 8/74, 9/84, 13/133, 25/18; **-es**, *pl.* 24/54, 35/20, 67/98, 109/51, 52, 117/321; *gen. pl.* 107/2.
- daynte**, *sb.* dainty, 82/104.
- debat**, *sb.* debate, quarrel, 111/128; **-e**, 19/142, 22/243, 23/25, 25/21, 33/59, 42/67, 91/80; **-e**, *vb.* 48/39, 51/33, 68/125, 76/106, 98/91, 100/135.
- declaryng**, *sb.* declaring, 79/xviii.
- ded**, *adj.* dead, 29/58, 106/98, 107/115; **-e**, *sb. pl.* 38/127.
- ded**, *sb.* death, 44/118, 56/20, 103/46; **-e**, 62/43.
- ded**, *sb.* deed, 118/343; **-e**, 6/155, 7/22, 12/111, 33/84, 38/127; sake, 70/34; **-es**, *pl.* 81/71.
- dede**, *vb. pt.* did, 21/208, 27/2, 28/21, 32/45, 42/51, 81/80, 120/415, 418.
- dedely**, *adj.* mortal, 112/138.
- dedly**, *adj.* deadly, mortal, 14/149, 27/7, 30/105, 37/86, 69/150.
- deef**, *adj.* deaf, 21/215.
- deel**, *sb.* deal, quantity, 68/116.
- dees**, *sb.* dais, throne, 98/83.
- defame**, *sb.* slander, 10/20; *vb.* 53/73.
- defaut**, *sb.* default, 31/15; **-e**, 46/205; want, 12/89, 29/75, 71/59.
- defence**, *sb.* 83/125, 84/151.
- defende**, *vb.* defend, 19/139, 58/95, 59/125.
- deffens**, *sb.* defence, 68/138.
- defoule**, *vb.* defile, 44/127; **-d**, *pp.* 94/181, 113/181; **defowle**, 100/125.
- degre**, *sb.* degree, rank, manner, condition, 1/20, 10/39, 44, 38/131, 45/182, 59/39, 60/1, 61/18, 65/26, 71/69.
- del**, *sb.* deal, 40/171; **a dele**, *adv.* in some degree, 93/128; **eche a dele**, *adv.* entirely, 74/37; **a dell**, much, 58/97.
- delay**, *sb.* 31/16, 32/24, 32, 40; **-e**, 31/viii, 8.
- dele**, *vb.* deal, give, 33/66, 64/109, 68/124, 96/4; **-st**, hast intercourse, 43/104.
- deliuere**, *vb.* deliver, 72/108, 115/257.
- delys**, *sb.* pleasure, 2/44, 3/58, 7/36, 33/79, 45/153, 48/63, 58/91, 74/51, 105/58.
- delyte**, *vb.* delight, 97/43.
- delyuere**, *vb.* deliver, 118/331, 119/383.
- deme**, *vb.* deem, judge, 6/155, 7/22, 18/108, 46/195, 57/48, 83/120, 133, 103/60, 106/87; **-d**, *pt.* 59/120; *pp.* 55/8; **-st**, 2. *sg.* 111/132; **-stou**, *d.* thou, 108/39; **-p**, 3. *sg.* 53/92, 65/19, 83/135.
- dene**, *sb.* din, 94/164.
- dent**, *sb.* stroke, 59/120.
- departe**, *vb.* depart, 23/14, 90/38, 99/111; **-p**, 3. *pl.* 88/104.
- depe**, *adv.* deep, 18/102; *sb.* the main, 60/146.
- dere**, *adj.* 79/190; *adv.* 5/121, 32/45, 36/53, 43/90, 112, 67/96, 94/178.
- derk**, *adj.* dark, 49/74; *sb.* 53/93, 88/101.
- derkenes**, *sb.* darkness, 42/59, 50/118, 104/33, 117/325; **-se**, 115/266, 117/307, 119/368.
- derne**, *adj.* secret, 53/94; *sad*, 35/38.
- derrere**, *adv.* dearer, 49/100, 85/12.
- des**, *sb.* dais, high table, 9/6.
- descryuyng**, *sb.* description, 64/xv.
- desert**, *sb.* merit, 19/162, 33/68.
- deserued**, *vb. pt.* 86/24; **deseruyd**, *pp.* 120/410.
- deses**, *vb.* deceases, 13/134.
- despence**, *sb.* dispensation, 83/121; *vb.* dispense, do without, 83/123.
- despise**, *vb.* 25/26, 44/132, 103/70.
- despit**, **ayens d.**, *prep.* in despite of, 72/95; **-e**, *sb.* 50/107.
- despuse**, *vb.* despise, 23/35; **despyse**, 116/289; **despyseed**, *pp.* 69/147.
- despyt**, *sb.* despite, 44/115; **-e**, *vb.* 92/103.
- dest**, *vb.* doest, 30/89.
- destaunce**, *sb.* inconvenience, 98/78; reserve, 14/157.
- destroyed**, *pp.* shed, 8/69.
- destroye**, *vb.* destroy, kill, 53/84.
- desyre**, *vb.* desire, 44/125.
- dep**, *sb.* death, 11/78, 14/150, 24/53, 27/10, 34/98, 42/60, 63/98; **deth**, 95/189, 207; **depes**, *gen.* 64/102.
- dep**, *vb.* does, 24/54; **deth**, *pl.* 3/70.
- dette**, *sb.* debt, 38/129, 132, 133, 44/130.

- deueles, *sb. pl.* devils, 78/157;
 deuelys, *gen. sg.* 109/46.
 deuere, *sb.* duty, 72/114.
 deuocion, *sb.* devotion, 79/5, 80/37,
 83/117, 84/167; deuocioun, 20/
 183, 24/67, 27/66, 55/150.
 deuyne, *adj.* divine, 44/130.
 deuysed, *adj.* disposed, 69/145.
 dewe, *adj.* due, 27/66; *adv.* 83/113;
 -ly, *adv.* 72/114.
 deye, *vb.* die, 72/105.
 deynte, *sb.* dainty, 97/55.
 die, *vb.* 29/80; dije, 27/16, 28/32,
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 dijt, *vb.* prepare, 59/138; *pp.* 81/71,
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 discomfites, *vb.* defeats, 80/26.
 discrecion, *sb.* discretion, 80/22;
 discrecioun, 20/181, 76/121;
 discressioun, 94/154, 166.
 dispysse, *vb.* despoise, 82/98.
 disserue, *vb.* deserve, 18/111.
 distance, *sb.* discord, 55/146; dis-
 taunce, 1/13; inconvenience, 10/
 41; alienation, 61/36.
 distresse, *sb.* distress, 8/52.
 distroyd, *pp.* destroyed, 52/68;
 distroye, *vb.* destroy, 46/184;
 -d, *pp.* 68/142; -p, 3. *sg.* 13/114,
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 diues, *sb.* the rich Man, 46/206.
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 42/65; *th.* *sg.* 4/105; -p, 28/31;
pl. 79/10.
 doel, *sb.* lamentation, 68/114.
 doest, *vb.* 112/146.
 doluen, *pp.* dug, 18/102.
 dom, *sb.* doom, 88/107; -e, 110/79,
 114/217, 221, 228; -es, *pl.* 10/26,
 57/71.
 dombe, *adj.* dumb, 21/216.
 domesday, *sb.* doomsday, 28/18,
 34/102, 119/381, 388.
 donghille, *sb.* dunghill, 109/72.
 dool, *sb.* affliction, 72/105.
 doom, *sb.* 3/68, 26/29, 30/103,
 55/9, 81/71; jurisdiction, 53/
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 dotard, *sb.* 72/105.
 double, *adj.* 1/2.
 doun, *adv.* down, 91/79, 94/160.
 doun, *pp.* done, 109/59.
 doute, *sb.* doubt, 104/20.
 dowble, *adj.* double, 3/71, 44/126,
 71/78.
 downe, *sb.* hill, 51/14.
 dowte, *sb.* doubt, 98/79; *vb.* tread,
 fear, 100/141.
 drane, *sb.* drone, 8/60.
 drank, *vb. pt.* 67/94, 77/131.
 drawe, *vb.* draw, turn, 15/23, 38/111;
 withdraw, 63/95, 71/92; *pp.* 23/
 39; -n, *pp.* 37/77, 92/94.
 dred, *pp.* overawed, 9/4.
 drede, *sb.* dread, 2/40, 41, 7/30, 9/1,
 10/28, 13/120, 62/53, 82/106, 19/
 140; *vb.* 1/8, 3/80, 5/152, 12/108,
 30/96, 69/7, 100/139, 111/107;
 -n, *pl.* 12/83; -p, 3. *sg.* 11/78.
 dredful, *adj.* dreadful, 118/332.
 dresse, *vb.* dress, prepare, 8/55.
 dreuen, *vb. pt. pl.* drove, 47/12.
 dronken, *adj.* drunken, 90/29.
 dronkenesse, *sb.* drunkenness, 82/
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 drope, *sb.* drop, 4/118, 111/135.
 droueth, *vb. 3. sg.* troubles, 116/274.
 drowned, *vb. pt.* 42/46.
 drowtes, *sb.* dryness, 46/184.
 drye, *adj.* dry, 112/142; *sb.* dry-
 ness, 66/67; *vb.* to be dry, 67/94.
 drye, *vb.* suffer, 43/93.
 drynk, *sb.* drink, 67/104, 74/36,
 105/57; -e, 5/150, 38/123; -es,
pl. 82/103.
 drynke, *vb.* drink, 22/234, 66/72,
 81/80, 94/153; -st, 67/86.
 dryue, *vb.* drive, 39/163; *pp.* 28/
 26; -p, 3. *sg.* 13/120, 104/29, 32;
pl. 79/12.
 dulle, *vb.* become dull, 67/89.
 dure, *vb.* last, 36/71.
 durked, *pp.* darkened, 105/53.
 durste, *vb. pt.* thirst, 69/2.
 dust, *sb.* 108/29, 110/75.
 duwe, *adj.* dye, 44/130.
 dwelle, *vb.* dwell, 33/53, 42/64,
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 115/256, 119/381; -p, 3. *sg.* 105/
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 dye, *vb.* die, 25/14, 27/8, 28/24,
 29/72; -d, *pt.* 28/40, 41/25, 76/
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 dygge, *vb.* dig, 66/63, 69/2.
 dyjt, *pp.* prepared, 30/103, 95/192,

- 114/217; established, 9/11; appointed, 88/99, 103; directed, 104/16.
- dyne**, *vb.* dine, 66/70.
- dysmembre**, *vb.* dismember, 87/76.
- dyspyce**, *vb.* despise, 108/24.
- dyuerce**, *adj.* divers, 105/51.
- ebbe**, *vb.* ebb, 14/1.
- ech**, *pron.* each, 120/411; **-e**, 1/1, 8/57, 13/116, 15/22, 87/59; **echon**, 97/52, 120/410.
- eerly**, *adv.* early, 108/31.
- eft**, *adv.* after, again, 17/88, 40/184, 56/13; **-e**, 58/83.
- eke**, *vb.* increase, 5/145, 90/51.
- elde**, *sb.* old age, 24/58.
- elles**, *adv.* else, 9/87, 29/79; **ellis**, 91/70; **ellys**, 31/13, 40/6, 69/12.
- elne**, *sb.* ell, 36/52.
- embrowdid**, *pp.* embroidered, 6/12.
- emyddis**, *prep.* amidst, 70/56.
- enchanted**, *pp.* enchanted, 63/82.
- encres**, *sb.* increase, 116/276; *vb.* 50/2, 92/93; **encresce**, 86/42; **-þ**, 3. *sg.* 113/184; **encrese**, 61/27; **-þ**, 3. *sg.* 97/42; **-th**, 3. *sg.* 4/108; **encresyng**, *sb.* increase, 71/67.
- ende**, *sb.* end, 12/88, 15/6, 22/229, 69/11; **make e.**, take an end, 78/163; *vb.* 27/2, 53/82, 65/48; **-s**, 3. *sg.* 10/23; **-þ**, 51/34; *pl.* 104/28; **endid**, *pt.* 72/118.
- endeles**, *adj.* endless, 13/136, 76/112, 106/78, 79; *adv.* 32/42, 45/148, 89/4, 120/402; **-less**, 13/136.
- endite**, *sb.* indictment, 112/150.
- enemy**, *sb.* 15/28, 70/33, 80/26; **-s**, *pl.* 13/115, 16/37, 42/46; *gen.* *pl.* 20/196.
- Englische**, *adj.* English, 54/121.
- ensample**, *sb.* example, 68/141, 97/44; **ensauple**, 3/78.
- entendement**, *sb.* meaning, 1/2, 3/71.
- enuye**, *sb.* envy, 81/65, 70.
- eny**, *pron.* any, 33/58, 63/97.
- er**, *conj.* before, 2/55, 4/109, 28/30, 31/120, 62/53, 64/16, 111/136.
- erande**, *sb.* cause, purpose, 2/46, 20/175, 74/31, 78/172, 82/112.
- ere**, *sb.* ear, 104/23; *pl.* 67/89; **-n**, 67/109; **eryn**, 64/13.
- ere**, *vb.* show mercy, 12/103.
- ered**, *pp.* imprinted, 116/294.
- erly**, *adv.* early, 68/127, 91/78, 100/129.
- erþe**, *sb.* earth, 17/97, 46/183, 53/90, 64/3, 96/27; *gen.* 118/333; **erthe**, 112/137, 116/271.
- erþely**, *adj.* earthly, 41/17, 55/144, 75/66.
- es**, *vb.* 3. *sg.* is, 93/121; *pl.* 113/174.
- ese**, *sb.* ease, 21/209, 25/16, 32/33, 45/154.
- est**, *adv.* east, 114/208.
- estate**, *sb.* 4/97.
- estre**, *sb.* Easter, 106/100; **Estren**, *pl.* 104/28, 106/98.
- ete**, *vb.* eat, 20/234, 36/70, 37/78, 70/49, 94/153, 105/61; **-n**, *pl.* *pres.* 106/100; *pl. pt.* 106/98; **-st**, 2. *sg. pres.* 67/86; **-þ**, *pl.* 107/126.
- euel**, *sb. pl.* wicked people, 103/60; *adv.* 8/66, 94/129; **-e**, 7/29.
- euelfare**, *sb.* mischief, 90/30.
- euell-spennen**, *adj.* ill-spun, 98/64.
- euene**, *adj.* even, right, just, 3/61, 6/164, 9/12, 13, 34/103; *adv.* 74/44, 76/94; **-est**, *sup.* 76/124.
- euenhede**, *sb.* evenness, impartiality, 1/6, 14.
- euere**, *adv.* ever, 3/76, 24/56; **e-more**, *adv.* evermore, always, 8/67, 36/71, 102/39.
- euerlastyng**, *adj.* 117/309; *adv.* 117/329.
- euerons**, *adv.* evermore, always, 13/141.
- euery**, *pron.* every, 9/6.
- euerydele**, *pron.* everything, 73/5.
- eure**, *adv.* ever, 60/156.
- euy1**, *sb.* evil, 74/56; *adj.* 12/93, 57/69; **euyll**, *sb.* 77/151; *adj.* 52/55.
- excusyd**, *pp.* excused, 120/403, 409.
- executours**, *sb. pl.* executors, 22/232.
- ey**, *sb.* eye, 113/185; **-en**, *pl.* 64/12, 67/110, 115/256; **-s**, *pl.* 41/18.
- ey3e**, *sb.* eye, 21/215, 43/94, 91/88, 117/318, 120/412; *pl.* 67/87, 90; **-n**, *pl.* 109/49, 114/216, 117/303, 305.
- face**, *sb.* 20/188, 44/133, 45/175, 95/200, 114/226.

- fader**, *sb.* father, 23/11, 45/163, 85/181, 89/10, 116/268; *gen.* 102/56;
fadir, 50/104, 54/113; **fadyr**, 54/115; **fadres**, *gen. sg.* 94/159; *pl.* 107/123.
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falsed, *sb.* falsehood, 17/93, 52/67, 53/73, 55/6, 12, 58/99; *gen.* 15/12.
falsely, *adv.* 25/6, 57/91.
falshed, *sb.* falsehood, 3/62, 10/22, 18/113, 23/33.
fame, *sb.* 7/18, 27/61, 60/2.
fande, *vb.* seek, try, 115/242.
fane, *sb.* weather-cock, 8/58.
fantasie, *sb.* fancy, fictitious tale, 89/5.
fardel, *sb.* 29/52, 119/391.
fare, *vb.* 7/29, 68/120, 69/1, 93/129, 107/7; **f. with**, treat, 44/121; -þ, 3. *sg.* 14/2, 41/9.
fas, *sb.* face, 111/131.
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faste, *vb.* fast, 67/105, 107, 68/114, 89/23, 90/50; **fastyng**, *sb.* fast, 84/163.
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fatte, *adj.* fat, 45/150.
fauel, *sb.* chestnut horse, 20/190.
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fauour, *sb.* favour, 1/15, 55/9, 56/22, 65/46.
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faute, *sb.* fault, want, 10/27, 12/92, 53/102; -s, *pl.* 19/137, 63/70.
fay, *adj.* dead, 21/198.
fay, *sb.* faith, 18/126, 34/85, 43/100, 104/20.
 fayle, *vb.* fail, 12/85, 77/125, 80/31, 119/378; -þ, 3. *sg.* 77/126.
fayn, *adj.* fain, glad, joyful, 26/47, 48/65; 97/54; -e, 21/221.
fayre, *adj.* fair, nice, 13/122, 14/145, 21/227, 43/107, 64/13, 83/132, 94/180; *adv.* 7/27, 93/134; *sb.* fairness, 113/178.
fayrenesse, *sb.* fairness, beauty, 43/111, 64/106; **fayrnesse**, 48/52.
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fayþ, *sb.* faith, 114/210.
faytour, *sb.* hypocrite, 8/63.
fe, *sb.* fee, 61/23.
feble, *adj.* feeble, 8/53, 24/58, 27/61; *sb. pl.* 51/38.
feblenes, *sb.* feebleness, 24/60, 51/36; -se, 68/128.
fed, *sb.* feud, deadly quarrel, 56/18.
fed, *sb.* food, 74/36.
fed, *vb. pt.* 42/50, 107/124; *pp.* 101/6.
fede, *vb.* feed, 7/28, 8/46, 26/37, 38/124, 45/150, 58/102, 65/32, 70/50, 103/64, 107/110, 112/159; -þ, 3. *sg.* 91/83.
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feet, *sb. pl.* 66/61, 65, 67/95, 98, 111, 78/118.
fel, *sb.* skin, 116/292.
felaschip, *sb.* fellowship, comrades, 67/100; -e, 97/48; **felawship**, 77/128.
feld, *sb.* field, 109/71; -e, 39/166, 51/14.
fele, *adj.* much, many, 32/52, 45/155, 78/179, 96/2.
fele, *vb.* feel, 4/109, 73/3, 101/13.
fele, *adj.* cruel, bloody, 48/53; **felle**, 42/58, 119/385.
felle, *sb.* skin, 88/95, 102/50, 119/379.
felle, *vb.* fell, knock down, 13/140.
felle, *vb. pt.* fell, 20/185.
feloun, *sb.* felon, 65/23.
felow, *sb.* fellow, 7/13, 16/44, 21/204, 205; -e, 7/41.
felowships, *sb.* fellowship, 113/196.
felpe, *sb.* filth, 75/68.
felyng, *sb.* feeling, 64/6, 107/113, 115, 117, 119.
felynge, *sb.* hiding-place, refuge, 116/273.
fen, *sb.* 110/74.
fend, *sb.* fiend, enemy, 103/70; -e, 16/39, 29/54, 78/165, 79/196; -es, *gen.* 2/55; *pl.* 23/21; -is, *sg. gen.* 48/68; *pl.* 22/235, 94/182; *pl. gen.* 7/33, 43/108, 94/182; -ys, *pl.* 3/87, 110/101, 118/338.

- fende**, *vb.* ward off, defend, 8/75, 12/84, 65/35, 78/175.
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ferd, *sb.* fear, 55/7; *adj.* afraid, 36/69.
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ferly, *sb.* wonder, 47/17.
fernjer, *adv.* formerly, 56/31; **-e**, 48/65.
ferre, *adv.* far, 8/65.
ferpe, *adj.* fourth, 47/33.
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fet, *vb. pt.* fetched, 47/19.
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fierpe, *adj.* fourth, 72/116.
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fille, *sb.* fill, 85/115; **-d**, *pp.* 97/55, 116/292; **-p**, 3. *sg.* 96/13.
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filpe, *sb.* filth, 101/7.
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flatre, *vb.* flatter, 75/92.
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fleme, *vb.* fly, 111/115; *expel*, 83/116; **-d**, *pp.* 63/86.
flesch, *sb.* flesh, 27/3, 41/14, 64/105; **-e**, 119/379; **-es**, *pl.* 116/283.
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flye, *vb.* fly, 62/47.
fio, *sb.* arrow, 64/102; **-n**, 48/38.
flood, *sb.* 46/184.
florische, *vb.* flourish, 7/27.
flour, *sb.* flower, 55/143; **-e**, 51/34; **-es**, *pl.* 6/3, 52/41, 75/66, 113/177.
floure, *sb.* flour, 70/50.
flowe, *vb.* flow, 14/1, 92/118; **-n**, *pp.* 47/7.
flye, *vb.* fly, 91/82.
flynt, *sb.* flint, 116/297.
flyt, *vb.* flit, 70/54, 73/8.
flyte, *vb.* scold, 30/93, 92/97.
fo, *sb.* enemy, 16/68, 61/6, 69/17; *pl.* 110/100; **fon**, *pl.* 65/35, 69/14.
fode, *sb.* food, 8/54, 105/58.
fold, *sb.* time, 35/21.
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folde, *sb.* fold, enclosure, 39/158.
folde, *vb.* yield, give way, 77/125.
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folwe, *vb.* follow, 3/61, 6/167, 8/58, 25/28, 47/29, 75/82, 103/72, 109/70, 120/397; **-d**, *pt.* 94/183; *pp.* 102/45; **-p**, 3. *sg.* 61/5, 93/151.
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foly, *sb.* folly, 3/58, 32/44, 41/20; *gen.* 10/39; **-es**, *pl.* 62/xvi.
folyhede, *sb.* foolishness, 69/1.
fomen, *sb. pl.* enemies, 59/109.
fonde, *sb.* seek, try, 26/51, 120/415.
fong, *vb.* get, 45/162, 86/24; **-es**, 3. *sg.* 98/66.
foo, *sb.* enemy, 4/106, 15/25, 26, 24/68, 68/143, 70/50; **-n**, *pl.* 13/140.
fool, *sb.* 3/65, 5/138, 70/29, 72/99; **-es**, *pl.* 6/167, 25/28, 40/173, 80/23; *gen. pl.* 2/46; *fooll*, *sg.* 9/12.
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forbede, *vb.* forbid, 32/26.
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forborn, *pp.* removed, 52/57, 113/173.
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forjeue, *vb.* forgive, 106/106.
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frele, *adj.* frail, 27/3, 48/50, 64/105, 68/126.
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fylle, *vb.* fill, 23/38.
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 geaunt, *sb.* giant, 44/146.
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 3ee, *adv.* yes, 7/28, 17/91.
 3eer, *sb.* year, 56/29, *pl.* 42/50; -e, 35/19.
 3elde, *vb.* yield, give, 11/58, 37/97, 76/108; 3. *rekenyng*, render an account, 46/196, 50/110, 114/231.
 3eme, *vb.* take care of, 60/161, 83/114, 111/113.
 3emen, *sb. pl.* yeomen, 65/37.
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 3ere, *sb.* year, 36/50; -s, *pl.* 107/4; 3erys, *pl.* 109/53.
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 3ifte, *sb.* gift, 20/182, 29/71; -s, *pl.* 25/3.
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 3it, *adv.* yet, 10/41, 91/63.
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 glede, *sb.* glowing coal, 4/110, 8/70, 56/14.
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 gloser, *sb.* cajoler, 8/47, 57, 59/134; *gen.* 70/51; -e, 17/83, 86, 21/201, 28/22; *pl.* 21/207, 221; -es, *pl.* 17/73, 19/145; -s, *pl.* 69/5, 8.
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 godhed, *sb.* godhead, 45/165; -e, 23/13, 88/106.
 3oken, *vb.* yoke, 105/71.
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 3ong, *adj.* young, inexperienced, unsufficient, 1/5, 23/27; *sb. pl.* 59/131; -e, 35/23.
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gow, *sb.* gull, 17/84.
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gras, *sb.* grace, 36/47, 43/96, 77/148.
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grype, *vb.* gripe, grasp, 82/83.
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gryue, *vb.* grieve, 108/18.
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- han**, *vb.* have, 5/123, 24/41, 35/17, 38/123, 40/189, 50/111, 58/105, 60/150, 156.
- hand**, *sb.* 26/43, 50/102, 82/83, 115/237; **-e**, 20/196, 115/236, 116/290; **-es**, *pl.* 66/58, 67/97, 111, 78/188; **-is**, 44/116, 67/93, 68/132.
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- hard**, *adj.* 22/237, 33/53, 52/44, 83/122, 86/27, 102/51; **-e**, harsh, 80/43; working hard, 114/204; **-er**, *comp.* 93/124; **-ere**, 83/124; **-est**, *sup.* 60/145.
- hardy**, *adj.* 8/76, 11/76.
- hardynes**, *sb.* hardiness, 58/95.
- harlotrye**, *sb.* harlotry, 43/109.
- harm**, *sb.* 10/30, 52/52, 62/38; **-es**, *pl.* 70/56.
- harme**, *vb.* harm, 42/54; **-s**, 3. *sg.* 8/49, 23/17; **-p**, 55/10.
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- hastying**, *ppr.* hastening, 44/138.
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- hat**, *vb.* 3. *sg. conj.* be called, 39/155.
- hat**, *sb.* hate, 111/126; **-e**, 1/3, 4/99, 23/27, 63/75.
- hate**, *vb.* 19/148, 156, 163, 25/20, 51/35, 61/13, 100/131, 110/100; **-st**, 2. *sg.* 43/81.
- hatere**, *sb.* hater, 80/20.
- hatest**, *adj. sup.* hottest, 59/110.
- hap**, *vb.* 3. *sg.* has, 30/108, 63/77; **hath**, 2/25, 33, 116/290.
- hattere**, *adj. comp.* hotter, 28/37.
- hatteþ**, *vb.* 3. *sg.* is called, 78/185.
- haue**, *vb.* have, 2/29, 4/111, 116, 26/49, 31/1; **-n**, 5/132.
- haunted**, *pp.* visited, 18/127, 39/163, 63/84; **hauntest**, 2. *sg.* 43/80.
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- hay þol hayl**, *interj.* heyday, 22/234.
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- hede**, *vb.* heed, keep, mind, 60/166, 107/112.
- hede**, *sb.* heed, 2/54, 3/86, 6/6, 25/13, 46/198, 74/29.
- hedlyng**, *adv.* headlong, 32/52.
- hegge**, *sb.* hedge, 13/127.
- heire**, *sb.* heir, 13/123, 51/40.
- held**, *pp.* heaped, 28/30.
- held**, *vb. pt.* 2. *sg.* heldst, 30/84; **-e**, 37/99; 3. *sg.* 6/8.
- helde**, *vb.* stoop, 24/60.
- hele**, *sb.* health, 2/53, 35/25, 48/52, 64/106, 61/122, 78/181, 87/71.
- hele**, *vb.* heal, 33/69.
- hele**, *vb.* hide, conceal, 16/47, 19/115.
- helle**, *sb.* hell, 4/111, 28/35; *gen.* 2/41, 29/77, 73/25.
- helle-fyre**, *sb.* hell-fire, 113/192.
- helle-hete**, *sb.* heat of hell, 94/157, 119/363.
- helle-houndes**, *sb.* hell-hounds, 35/22, 76/112; **-is**, 77/150.
- helle-tike**, *sb. pl.* hell-hounds, 37/157.
- help**, *sb.* 24/62, 105/49; **-e**, 60/165, 96/20.
- help**, *vb.* 4/94; **-e**, 18/116, 21/23, 33, 39/167; 111/116; **-eþ**, *pl.* 22/239, 66/73.
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- herberwe**, *sb.* lodging, 74/36.
- herberweles**, *sb. pl.* harbourless people, 26/38.
- herborwe**, *sb.* shelter, 5/150.
- herd**, *pp.* heard, 21/223.
- herde**, *vb. pt.* heard, 89/5.
- herde**, *sb.* shepherd, 107/112.
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- here**, *pers. pron.* her, 26/55, 90/26, 91/83, 117/308; herself, 90/40.
- here**, *vb.* hear, 2/51, 10/19, 20/184, 21/201, 56/43, 69/10, 104/17, 119/380; **-þ**, 3. *sg.* 80/38.
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leue, *vb.* believe, 17/74, 38/109, 50/113; **-d**, *pt.* 38/113.
leue, *vb.* live, 10/48, 32/49.
leuere, *adj.* more agreeable, 77/144.
leuyng, *sb.* living, 96/xxi.
leves, *sb. pl.* leaves, 78/188.
lewed, *sb. pl.* lewd, ignorant people, 25/22.
ley, *vb.* lay, 90/53.
lif, *sb.* life, 107/110.
liþe, *vb.* lie, utter falsehood, 25/6.
liþe, *vb.* lie, abide, remain, 5/149, 91/86; **ligge**, 19/142, 45/169.
liþe, *sb.* corpse, 28/30.
liþt, *sb.* light, 33/62.
liþt, *adj.* easy, 49/79.
liþteneþ, *vb.* 3. *sg.* enlightens, 104/33.
liþtly, *adv.* easily, slightly, 55/140, 88/82.
lik, *adj.* like, 75/78; **-e**, 13/121, 14/145, 39/156.
likne, *vb.* liken, compare, 8/57, 64/9, 66/57, 66; **-d**, *pp.* 100/153.
lippes, *sb. pl.* lips, 9/1, 18/117, 80/39, 83/130, 116/285.
list, *sb.* 3. *sg.* lists, pleasures, 7/44.
lite, *adj.* little, 30/90.
litel, *adj.* little, 22/231; *adv.* 30/92, 33/65; **litil**, *adj.* 15/32, 92/109, 107/119; **litlyl**, 49/69; *adv.* 52/51, 53/97, 78/173.
loke, *vb.* look, 2/59, 11/63, 15/33, 24/42, 25/6, 27/69, 38/131, 61/1, 75/83, 113/187.
loken, *pp.* locked up, 12/95.
lon, *sb.* lo-in, 50/110.
lond, *sb.* land, 12/110, 65/34; *pl.* 19/142; **-e**, 120/417; **-es**, *pl.* 18/130; **-is**, *pl.* 51/35.
long, *adj.* 12/89, 45/148, 89/4; *adv.* 4/105, 45/169, 69/18; **-e**, 24/59, 26/46, 37/85, 110/87, 120/402.
longe pyked, *adj.* ending in a long pike, 93/138.

- longe**, *vb.* 3. *sg.* belongs, 88/106, 108.
long on, *prep.* owing to, 76/120.
loo, *interj.* lo! 7/13, 16.
look, *vb.* 15/35.
look, *sb.* lock, 18/119.
loos, *adv.* loose, 38/126.
loos, *sb.* repute, character, 57/57.
lopped, *pp.* coagulated, curdled, 110/82.
lord, *sb.* 7/25, 39, 64/10, 113/176; -*es*, *pl.* 7/35, 8/64, 10/35; -*is*, *pl.* 12/101, 103, 13/129; *gen. sg.* 7/27, 61/18, 19, 116/290; -*ys*, *pl.* 17/75.
lordschipe, *sb.* lordship, dominion, 35/27, 77/156; -*s*, *pl.* 78/158;
lordship, 109/71; -*e*, 1/18.
lordynges, *sb. pl.* lordings, 14/148.
lore, *sb.* 54/116, 75/82, 99/98.
lore, *pp.* lost, 53/86; **lorn**, 55/145, 31/15, 113/175, 118/360.
los, *sb.* repute, honour, 9/5.
lost, *pp.* 76/119; -*e*, *pt.* 49/70.
loþ, *adj.* loath, unwilling, avers. 26/42, 40/1, 47/11, 92/119.
loþes, *vb.* 3. *sg.* loathes, dislikes, 93/141.
loue, *sb.* love, 1/11, 2/40, 3/83, 15/18, 34/85, 73/3; -*s*, *pl.* 78/168.
loue, *vb.* love, 2/43, 12/83, 26/40, 61/35, 73/2, 4, 26; -*d*, *pt.* 45/159, 50/113, 94/178; *sb. pl.* beloved friends, 49/98; -*n*, *pl.* 5/152; -*st*, 2. *sg.* 86/14; -*þ*, 3. *sg.* 92/103.
louer, *sb.* lover, 80/20, 101/23; -*s*, *pl.* 73/23.
low, *adj.* 82/98; -*e*, 10/44, 86/17; *sb.* 23/29.
lowely, *adv.* lowly, 91/59.
lust, *vb.* 3. *sg.* pleases, 89/6.
lust, *sb.* 108/16; -*es*, *pl.* 26/56, 79/195, 81/54, 90/42; -*is*, 27/64.
ly, *vb.* lie, remain, abide, 26/38; -*e*, 26/46; **lys**, 3. *sg.* 7/39, 12/99, 20/165; 59/132, 60/165, 62/61, 71/75, 73/22, 105/62; **lyþ**, 93/146.
lyd, *sb.* lid, cover, 101/158.
lyf, *sb.* life, 28/20, 35/29, 36/71, 39/162, 44/118, 63/91, 112/164; a living person, 107/116.
lyze, *vb.* lie, remain, 29/62, 32/47, 46/206; *sb.* 120/414.
lyze, *vb.* lie, utter falsehood, 75/92.
lyge-man, *sb.* liege, vassal, 51/15.
lyzt, *sb.* light, 53/93, 104/33, 117/309.
lyztly, *adv.* easily, 43/96.
lyztnes, *sb.* brightness, 43/109.
lyk, *adj.* like, 37/98, 85/8, 101/18.
lykne, *vb.* liken, 65/17, 25, 66/61; -*d*, *pp.* 78/187, 107/122.
lym, *sb.* lime, 66/53.
lymes, *sb. pl.* limbs, 65/39, 67/99, 68/123, 135, 87/76.
lynage, *sb.* lineage, family, 26/50, 101/22.
lys, *vb.* 3. *sg.* lends, grants, 89/109.
lyte, *adv.* little, 3/82; *adj.* 76/115.
lytel, *adj.* little, 51/28; *sb.* 114/201.
lyther, *adj.* dissolute, 90/52.
lyue, *vb.* live, 1/23, 11/64, 15/19, 16/56, 59, 63/74, 72/103, 101/160; -*d*, *pt.* 94/174, 117/329; -*n*, *pl.* 81/73; -*þ*, *pl.* 96/7; *sg.* 99/98.
lyue, *sb.* life, 35/36, 88/91, 83/4; -*s*, *pl.* 51/32; *gen. sg.* 22/230, 119/378.
lyuyng, *ppr.* 11/76; *sb.* 32/34, 61/26, 102/42; -*e*, *adj.* 113/170, 117/300.
lyue, *vb.* believe, 106/93.
lyueliche, *adj.* lovely, 104/18.
lyuer, *sb.* liver, one who lives, 8/73; -*e*, 8/75, 11/77, 79, 12/95, 19/159, 96/24; -*es*, *pl.* 79/9, 10; **lyuers**, 81/66.
maad, *pp.* made, 108/25.
macche, *sb.* match, spouse, 93/152.
mad, *vb.* *pt.* made, 43/107, 54/123; *pp.* 60/143, 64/1, 104/25.
madde, *vb.* madden, 77/145.
made, *adj.* mad, 90/37.
made, *vb. pt.* 10/26, 13/129, 14/15, 31/3, 35/11; *pp.* 90/37.
mageste, *sb.* majesty, 115/246.
make, *vb.* 7/32, 8/56, 25/21, 26/52, 33/80, 63/70, 68/114, 74/43; -*n*, 6/157, 17/73, 69/6; -*þ*, 3. *sg.* 11/80, 12/89, 14/157; -*th*, 4/106; *pl.* 2/53, 68/165; -*d*, *pp.* 31/2.
makyng, *sb.* poem, 31/viii.
maladye, *sb.* disease, 28/38.
malice, *sb.* 11/59, 17/94.
man, *sb.* 1/1, 13/134, 15/29, 26/41, 27/8, 113/169, 177.

- manere**, *sb.* manner, 29/56; *gen.* 69/2; **-es**, *pl.* 81/78.
- manhed**, *sb.* manhood, 45/166, 85/8; **-e**, 59/118, 88/108; **manhode**, 13/119.
- mankynde**, *sb.* mankind, 32/45, 48, 57, 64/1, 75/72, 79, 77/130, 85/7, 102/50, 113/189, 118/357.
- mannes**, *sb. gen.* man's, 5/137;
- mannys**, 1/17, 10/18, 20/175, 27/1, 65/25, 79/190, 85/9, 11.
- many**, *adj.* many a, 40/1, 66/70; *pl.* 17/89, 18/105, 111/129; **-m. a.**, 94/174; **m. on**, 47/6.
- marchaundes**, *sb. pl.* merchants, 11/69, 66/51.
- marcaunt**, *sb.* merchant, 83/139.
- market**, *sb.* 17/100; **m.-beteres**, *sb. pl.* idlers, 25/9.
- martyres**, *sb. pl.* martyrs, 80/31.
- maryage**, *sb.* marriage, 26/52, 101/24.
- masouncraft**, *sb.* masonry, 62/42.
- masse**, *sb.* mass, 27/65, 61/25.
- master**, *sb.* 36/68.
- mat**, *adj.* mate, 72/108, 111/124.
- matere**, *sb.* matter, substance, 3/77, 31/2, 101/2, 112/138.
- maþ**, *vb.* 3. *sg.* makes, 14/159.
- matyns**, *sb. pl.* matins, 27/65.
- maugre**, *prep.* in spite of, 15/13; **mawgre**, 81/56.
- may**, *sb.* kinsman, 15/22.
- may**, *vb.* 2/46, 7/13, 13/133, 16/46, 33/81, 75/61; **-st.** 2. *sg.* 28/27, 32/30.
- mayde**, *sb.* maid, 120/404; **-n.** 75/79, 77/130, 91/58, 100/125.
- maynt**, *pp.* mixed, 57/63.
- maynten**, *vb.* maintain, 70/30; **-e.** 8/48, 12/104, 13/143, 25/11, 33/59, 36/68, 50/8, 52/56.
- mayster**, *sb.* master, 34/93, 41/10, 90/47, 100/148; **-e.** 66/77.
- maystershepe**, *sb.* mastership, 94/169.
- maystres**, *sb. pl.* masters, 66/79.
- maystrie**, *sb.* mastery, a master's authority, victory, heroic deed, 39/145; **maystrije**, 19/139; **maystry**, 111/127, 112/140; **-e.** 51/39; **maystry3es**, *pl.* 54/121.
- me**, *sb. pl.* men, 11/58.
- med**, *sb.* meed, reward, bribe, 118/345; **-e.** 2/43, 3/68, 7/40, 15/11, 18/118, 56/38, 69/5.
- medle**, *vb.* meddle, mingle, 10/39, 95/198; **-d.** *pp.* 5/135, 30/101.
- meke**, *adj.* meek, 65/30, 84/169; *sb.* meekness, 84/157; **-re**, *comp.* 81/61.
- meke**, *vb.* humble, 87/51; **-d.** *pt.* 86/17, 87/49, 99/112.
- mekely**, *adv.* meekly, 82/105.
- mekenesse**, *sb.* meekness, 45/168, 82/97, 91/59.
- mele**, *sb.* meal, 68/118, 73/7, 74/35.
- melte**, *vb.* melt, 86/27.
- membres**, *sb. pl.* limbs, 64/xv.
- men**, *sb. pl.* 2/30, 53, 8/51, 15/17.
- mende**, *vb.* amend, 19/134, 137, 23/22, 38/115, 42/56, 52/46, 63/70, 95/195; **mendid**, *pp.* 76/118.
- mendment**, *sb.* amendment, 102/38, 111/106, 114/202.
- mendys**, *sb. pl.* amends, 71/78.
- mene**, *sb.* communion, community, 113/195.
- mene**, *sb.* mediator, 34/3.
- mene**, *vb.* mean, 8/66.
- ment**, *pp.* meant, 30/85.
- mennys**, *sb. gen. pl.* men's, 18/130, 33/68, 66/65, 109/52, 54.
- mercie**, *sb.* mercy, 5/130, 30/90, 112/166, 167, 114/212, 214, 216, 218; **mercy**, 2/52, 30/98, 32/42, 69/152; **mercyes**, *pl.* 78/177.
- mercycable**, *sb.* merciful, 98/65.
- meriest**, *adj. sup.* merriest, 71/57.
- merkis**, *sb. pl.* marks, 40/175.
- merþe**, *sb.* mirth, 50/2, 93/130.
- mery**, *adj.* merry, 7/31, 26/35; *adv.* 105/55; **-e**, *adj.* 120/396.
- mes**, *sb.* adversity, 11/78.
- messenger**, *sb.* messenger, 9/9; **-es**, *pl.* 88/99.
- mest**, *sb.* most, greatest, 46/3; *adv.* 108/10, 12.
- mesure**, *sb.* measure, moderation, 3/61, 9/13, 36/54, 62/39, 68/118, 70/35.
- met**, *vb.* 66/71; *pp.* 91/65.
- mete**, *vb.* measure, 36/54.
- mete**, *sb.* meat, food, 5/150, 8/55, 27/5, 36/70, 66/71, 73/7, 105/57; **-s**, *pl.* 82/104.
- mett**, *sb.* measure, 62/68.
- meue**, *vb.* move, excite, utter, 3/77, 17/79, 81/64.

- might**, *vb. pt.* 8/46; **myȝt**, 42/62.
mirre, *sb.* myrrh, 44/119.
mo, *adj. comp.* more, 15/31, 28/36.
moche, *adj.* much, 6/7, 63/69, 65/17, 100/138; many a, 112/162; *sb.* 63/75, 67/82, 70/43; *adv.* 110/103.
mod, *sb.* mind, 77/145.
moder, *sb.* mother, 101/11, 113/173, 116/268; *gen.* 93/149.
mon, *vb.* may, shall, will, 4/119, 20/195, 22/5, 231, 24/59, 32/47, 92/96, 111/112, 112/161.
mon, *sb.* moan, 48/46, 49/70; -e, 86/25.
mone, *sb.* moon, 67/91.
money, *sb.* 36/49.
monthes, *sb. pl.* months, 113/198.
mony, *adj. pron.* many, 17/73, 96/20, 100/151, 115/239; many a, 13/125; -e, 115/240.
moo, *adj. adv. comp.* more, 83/126, 86/43.
mood, *sb.* mind, disposition, 77/145, 81/61, 86/35.
more, *adv.* 4/93, 12/91, 50/115; *adj.* 83/126.
morn, *sb.* morning, 31/10.
morneþ, *vb. 3. sg.* mourns, 97/33.
mornyng, *sb.* mourning, 35/38.
morpere, *sb.* murder, 53/94, 56/20.
mortkyn, *sb.* carcass, 91/86.
morwe, *sb.* morning, 48/67.
most, *adj. adv. comp.* 10/28, 15/35, 56/42, 65/27, 84/169, 106/87.
most, *vb.* must, 52/60; -e, 109/47.
mot, *vb.* must, may, shall, 2/38, 4/118, 16/67, 23/31, 33/76, 35/33, 83/139; -e, 97/49, 98/80.
moþes, *sb. pl.* moths, 112/159.
moueþ, *vb.* moves, 45/166.
moun, *vb.* be allowed, 109/42, 117/322.
mourned, *vb. pt.* 120/400.
mouth, *sb.* 21/216; **mouþ**, 41/23, 43/101, 64/12, 67/85.
mouynge, *vb.* motion, 120/411.
mow, *vb.* may, 59/123, 84/147, 114/202; -e, 10/48, 27/25, 52/46, 83/123; -en, 109/69; **mown**, 38/123.
mowe, *vb.* mow, 16/63, 86/23.
mowntayne, *sb.* mountain, 61/17.
mownten, *vb.* mount, 91/84.
my, *adj.* 7/25, 49/85, 95/190.
myche, *adj.* much, 84/159.
myȝt, *sb.* might, power, 44/145, 49/91, 51/38, 63/69, 65/17, 68/144, 89/14, 95/190.
myȝt, *vb.* might, 30/100, 77/156;
myght, 3/74, 5/132, 8/68; -e, 86/15; -est, 2. *sg.* 9/87, 50/115, 76/104.
myȝty, *adj.* mighty, 68/122.
mylde, *adj.* mild, 90/33, 94/162.
myle, *sb.* mile, 17/92.
mylk, *sb.* milk, 110/82.
mylle, *sb.* mill, 67/108.
mylt, *sb.* spleen, 41/26.
myn, *adj.* my, 6/4, 32/44, 77/139; *pron.* mine, 74/54.
myn, *adv.* less, 116/290.
mynde, *sb.* mind, 11/79, 29/55, 40/12, 64/5, 67/112.
mynne, *vb.* think, 112/166; mention, 69/16, 71/57.
mynstrallis, *sb. pl.* minstrels, 17/82.
myrrour, *sb.* mirror, 13/133.
mys, *adj.* wrong, 62/57; *adv.* 2/31, 28/44; *sb.* 6/161, 38/135, 82/88, 99/119.
mysbede, *vb.* injure, 10/31, 57/46, 54.
myscheue, *vb.* mischief, 3/76; 5/124; -s, *pl.* 97/32; **myschyf**, 118/340; **myschyue**, 108/24.
mysdede, *sb.* misdeeds, trespasses, 97/34, 106/106.
my-self, *pron.* myself, 108/25.
mys-famed, *vb. pt.* defamed, 9/2.
mys-ruling, *sb.* misrule, 62/45.
mysse, *sb.* wrong, 4/103, 38/115, 86/28, 118/342; *adj.* 55/3; *adv.* 4/117, 92/107.
myst, *pp.* missed, 22/231.
mysvsed, *pp.* misused, 64/107.
myue, *vb.* move, 106/91.
naked, *sb. pl.* 38/124.
name, *sb.* 7/20, 10/18, 12/81, 19/162, 43/81, 44/115.
named, *pp.* called, 111/111.
namly, *adv.* especially, 116/289.
nan, *pron.* none, 107/120.
nas, *vb. pt.* was not, 85/12.
nauel, *sb.* navel, 113/171.
nay, *adv.* 7/28, 17/91, 25/5; **say n.**, turn apostate, 34/94; *sb.* denial, 117/305.
nayled, *pp.* nailed, 92/115.

- ne**, *conj.* nor, 24/58.
nede, *sb.* need, want, necessity, 4/94, 9/78, 86, 28/23, 29/71, 36/60, 46/200, 78/174; *adv.* needs, 2/38, 23/31; *vb.* need, be in poverty, 38/125, 40/183; **-d**, *pt.* 41/18; **nedid**, 50/101.
nedeles, *adj.* unnecessary, 58/91, 98/75; not wanting, not in need, 29/69, 96/14; *sb. pl.* 64/109, 72/94; **nedles**, *adv.* 70/36.
nedy, *adj.* needy, indigent, 29/65, 64/109.
neighbores, *sb. pl.* neighbours, 6/162.
nekke, *sb.* neck, 65/17.
nel, *vb.* will not, 71/85, 95/197; **-e**, 35/20, 38/106; **-en**, *pl.* 18/106; **nelt**, 2. *sg.* 76/105, 77/141; **nelle**, *pl.* 81/52.
neme, *vb.* take, 41/18.
nempned, *vb.* called, 103/3.
neve, *adv.* near, 21/213, 36/52, 94/184; **nerre**, *comp.* 68/144, 87/68.
nes, *vb.* is not, 32/25, 45/148, 56/31, 81/60, 83/142, 103/2; **nesse**, 109/61.
nest, *sb.* abode, 48/68, 54/130.
neþer—ne, *conj.* neither—nor, 118/345.
neure, *adj.* never, 4/114, 12/86, 29/72, 44/146; **n. þe lasse**, *conj.* nevertheless, 56/38; **neuer-þe-lattere**, 105/59.
newe, *adj.* 15/15, 50/116, 71/84; *adv.* anew, recently, 35/19, 38/115, 41/28, 93/135, 102/42.
newe fangyl, *adj.* desirous of new things, 56/32.
ney3, *adv.* near, 62/44, 87/96; **-e**, 51/26.
ney3ebore, *sb.* neighbour, 15/35; **-s**, *pl.* 36/70, 88/98; **ney3ebour**, *sg.* 70/33.
no, *adj.* 3/62, 8/73, 26/37, 44/131; *adv.* 63/94.
noblay, *sb.* nobleness, 53/86.
noblere, *adj. comp.* 60/2.
noþt, *pron.* nothing, 29/67, 107/8; *adv.* not, 35/35, 92/109, 98/75, 108/17; **noht**, 1/11.
noilde, *vb. pt.* would not, 41/41, 90/38, 94/160, 120/399; **-st**, 2. *sg.* 8/72, 88/83.
nombre, *sb.* number, 113/198.
nombred, *pp.* counted, 5/133, 112/156.
non, *adj.* no, 2/54, 18/106, 25/2, 115/255; *pron.* none, 23/14, 27/68, 70/44, 115/249.
none, *sb.* noon, 66/70.
noo, *adj.* no, 32/28; **noon**, 117/318.
nose, *sb.* 64/12.
noþt, *vb.* 2. *sg.* doest not know, 24/50, 50/109, 103/57; **not**, 24/52; 3. *sg.* 22/7; *pl.* 105/74.
not, *pron.* nothing, 2/37, 29/65, 78/170; *adv.* not, 1/12, 54/108, 102/31.
noþer, *pron.* neither, 68/130.
noþer—ne, *conj.* neither—nor, 15/18, 25/15, 61/29, 103/3.
nouellerye, *sb.* innovation, 11/63.
nou3t, *adv.* not, 28/45; *sb.* nothing, nothingness, 21/227, 27/62; **nou3ten**, *pron.* nothing, 30/81.
noumbre, *sb.* number, 111/130.
noumbred, *pp.* 115/239.
now, *adv.* 17/82, 65/41.
nowhere, *adv.* 45/175.
nowþe, *adv.* now, 29/51.
noy3e, *sb.* trouble, 10/42.
noys, *sb.* public talk, 15/17.
nyce, *sb.* delicacy, effeminacy, 83/122.
nye, *sb.* annoyance, 27/70.
ny3e, *vb.* annoy, injure, 34/99; **-d**, *pt.* 58/101.
ny3t, *sb.* night, 8/74, 25/18, 67/103, 104/33; **-es**, *pl.* 107/3.
nyl, *vb.* will not, 3/63, 9/15, 17/90, 34/101; **nylle**, 23/14, 82/94; **nylt**, 2. *sg.* 76/101.
nys, *vb.* is not, 2/37, 9/4, 13/131.
nys, *adj.* silly, foolish, wicked, 2/45, 7/34, 32/43, 61/3, 80/24, 118/348; *sb. pl.* 60/162.
o, *interj.* 45/163.
o, *pron. num.* 20/193, 39/142, 67/91; *ind. art. a*, 1/14, 37/83, 38/110, 39/142.
o, *prep.* of, on, 35/17, 40/182, 192, 112/142; **o brod**, abroad, 59/110; **o ferre**, afar, 68/138; **o mys**, amiss, 29/74, 32/36; **o syde**, aside, 93/130; **o tway**, in two, 17/70; **o two**, 24/69, 89/20; **o twynne**, 30/111, 75/85, 87/56.

- obley**, *sb.* oblate, wafer, 105/65.
obediense, *sb.* 84/149.
obedyent, *adj.* obedient, 79/4.
occupacioun, *sb.* occupation, business, 79/11.
of, *prep.* 1/23, 33/72, 79/11.
office, *sb.* 73/18.
officere, *sb.* officer, 21/210.
offre, *vb.* offer, 84/172.
offryng, *sb.* offering, sacrifice, 107/121.
ofte, *adj.* 10/43; *adv.* 6/166, 14/146, 69/18; **-re**, *comp.* 37/95.
offys, *sb.* office, 19/164.
old, *adj.* 8/53, 11/65; **-e**, 106/97, 101; *sb. pl.* 59/131.
old horded, *adj.* hoarded up long since, 6/165.
on, *prep.* 3/81, 41/40, 86/37.
on, *num. pron.* 6/7, 11/56, 15/28, 32/31, 83/140; **at o.**, 47/8, 16, 24, 65/39.
ones, *adv. num.* once, 30/94, 52/43, 75/69; **at o.**, 103/4.
oo, *num.* one, 11/50, 22/241, 23/13;
oon, 52/68, 72/115.
open, *adj.* 67/84, 92/118; *vb.* 113/185.
opert, *adv.* openly, 82/96.
or, *conj.* 1/18, 5/150, 30/108, 79/16.
or, *conj.* before, 3/87, 5/143, 10/39, 95/207.
ordayned, *pp.* established, 55/4.
ordayne, *vb.* ordain, settle, establish, 38/135; **-d**, *pt.* 101/20; *pp.* 62/58, 83/137.
ordinaunce, *sb.* ordinance, law, 3/75.
ordre, *sb.* order, rule, estate, 13/142, 60/143, 65/21, 105/47; *holy orders*, 38/121.
ordynaunce, *sb.* ordinance, ordinance, 14/159, 51/30, 59/138, 104/26.
oreson, *sb.* prayer, supplication, 84/164.
ost, *sb.* host, wafer, 104/38, 106/83.
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ouerhope, *sb.* excess of hope, 5/129, 32/47, 95/201.
ouer moche, *adv.* overmuch, 33/67.
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seche, *vb.* seek, 31/6, 36/47, 108/31; **-p**, 3. *sg.* 9/5, 19/158.
sechyng, *sb.* visitation, 110/93.
sed, *sb.* seed, 113/194; **-e**, 19/141.
sede, *vb.* seed, 3/62, 59/142.
see, *sb.* sea, 2/28, 7/29, 14/1, 17/99; *pl.* **-s**, 12/110.
see, *vb.* 7/17, 85/2, 99/99; **-st**, 2. *sg.* 26/34, 105/45, 109/50; **-p**, 3. *sg.* 53/93, 63/71, 105/56; **-th**, 4/95, 103.
seed, *sb.* 16/61, 18/129, 22/6, 86/21, 101/3.
sees, *vb.* cease, 92/95, 117/310.
seip, 3. *sg.* says, 41/15, 94/177.
sek, *adj.* sick, 27/5.
seke, *vb.* seek, 29/50, 90/55.
selde, *adv.* seldom, 66/71.
sele, *sb.* seal, 78/184.
self, *adj.* same, 113/183.
self forȝete, *sb.* self-forgetfulness, 82/101.
selle, *vb.* sell, 11/55, 24/54, 36/53, 76/102, 83/138; **-n**, *pl.* 44/135.
selue, *adj.* same, 59/116.
semblaunt, *sb.* appearance, show, 13/122.
seme, *vb.* seem, 83/118, 105/69; **-s**, 3. *sg.* 90/29; **-p**, 36/55; **-st**, 107/113.
sen, *prep.* since, 31/10; *conj.* 114/231.
send, *vb.* 55/148; **-e**, 27/13, 38/105, 46/207, 74/53; **-es**, 3. *sg.* 5/151, 9/8.
sene, *pp.* seen, 117/318; *adv.* evidently, 113/197.
sengyl, *adj.* simple, 105/66.
sent, *vb. pt.* 2/34; *pp.* 50/109, 111/112; **-e**, *pt.* 102/49.
sercle, *sb.* circle, 51/10, 52/41.
serkis, *sb.* shirts, 40/172.
seruage, *sb.* servitude, 94/182.
seruant, *sb.* servant, 7/40, 66/77, 80; *gen.* 66/78; **seruaunt**, 25/2, 26/41, 38/130, 90/36, 100/148.
serue, *vb.* serve, deserve, 5/148, 24/46, 39/146, 73/25; **-d**, *pt.* 7/24, 45/157; *pp.* 31/5; **-st**, 2. *sg.* 38/

- 122, 43/82; -þ, 3. *sg.* 32/31; *seruyd*, *pp.* 111/126.
seruice, *sb.* service, 100/148; *seruyce*, 5/140, 24/44, 32/40, 80/30; *seruise*, 44/130.
ses, *vb.* cease, 12/102, 87/46.
seson, *sb.* season, time, 58/79.
set, *vb.* 21/218, 51/28, 63/24, 68/141, 69/7, 71/73; -e, 37/102.
sete, *vb.* seat, tribunal, 61/17, 77/139, 82/99, 85/177, 105/63.
sette, *vb.* set, 27/15, 76/102; *pt.* 55/144, 110/88; *pp.* 38/131, 113/199; -st, 2. *sg.* *pt.* 112/153; *pres.* 43/112; *settyst*, 108/11.
setteþ, *vb.* 3. *sg.* sits, 90/39.
seuen, *num.* seven, 103/66; -e, 37/89, 41/34, 64/2, 103/67.
sewe, *vb.* follow, 72/115, 81/78, 102/46, 115/255.
sewe, *vb.* *pt.* sowed, 100/128, 113/180.
sey, *vb.* say, 55/148; -e, 93/142; -n, *pl.* 37/90, 71/63; -st, 2. *sg.* 43/102; -þ, 3. *sg.* 90/43, 93/143; -de, *pt.* 47/28.
sey3e, *vb.* *pt.* saw, 67/92.
seyntes, *sb.* *pl.* saints, 37/102, 77/140, 83/127, 107/109; *gen.* 75/67.
shadew, *sb.* shadow, 117/328; -e, 104/32; *shadow*, 113/182; *shadwe*, 104/39.
shaft, *sb.* 71/64.
shake, *vb.* 46/183.
shal, *vb.* shall, 111/117, 10/32, 81/55, 88/96, 13/135; *shall*, 87/68; *shalt*, 2. *sg.* 34/97, 100/149, 106/93.
shame, *sb.* 7/21, 16/47, 36/45, 53/75; *vb.* 58/80.
shameles, *sb.* *pl.* shameless people, 18/127.
shamely, *adv.* shamefully, 44/124, 57/61, 58/85.
shapere, *sb.* creator, 119/371.
sharp, *adj.* 84/174.
sharpe, *vb.* sharpen, 45/171.
shaue, *vb.* shave, 62/53.
she, *pron.* 26/53, 94/173, 175.
shed, *vb.* *pt.* 42/53.
shede, *vb.* shed, 4/118, 8/62, 58/86.
shede, *vb.* separate, 44/142.
sheldis, *sb.* *pl.* shields, 44/143.
shende, *vb.* disgrace, spoil, 58/85; -s, 3. *sg.* 23/23; *shent*, *pp.* 3/66, 55/137, 63/77, 92/96.
shep, *sb.* *pl.* sheep, 39/157, 45/150, 62/46.
shetep, *vb.* 3. *sg.* shoots, 16/58.
shew, *vb.* show, appear, 108/38, 111/131; -e, 7/15, 17/100, 36/42, 53/74; -ed, *pp.* 59/118, 98/64.
shipman craft, *sb.* seamanship, 62/43.
shippes, *sb.* *gen.* *sg.* ship's, 60/154.
sholde, *sb.* shoal, shallow, 60/146.
shon, *sb.* *pl.* shoes, 93/138.
shon, *vb.* *pt.* shone, 50/118.
shop, *vb.* *pt.* made, formed, 73/11; -e, 109/66.
shorn, *pp.* cut, 113/171.
short, *adj.* 40/6, 113/170.
shoue, *pp.* shoved, excluded, 111/121.
shoures, *sb.* *pl.* abundance, 84/174.
shrede, *sb.* shred, 2/30.
shrewes, *sb.* *pl.* wicked people, 96/21.
shrift, *sb.* confession, 80/35; *wip sh. wynde*, by a verbal confession, 29/53; -e, 20/180, 37/83, 94.
shronken, *adj.* shrunken, 116/285.
shryfte, *sb.* confession, 83/123.
shrynes, *sb.* *pl.* shrines, 75/67.
shryue, *vb.* shrive, 35/34.
shul, *vb.* shall, 49/86, 100/131.
shuld, *vb.* *pt.* should, 6/162, 24/62, 28/34, 35, 46/207; -e, 10/19, 32/52, 37/95, 62/59, 75/88; -est, 2. *sg.* 87/51.
shuldres, *sb.* *pl.* shoulders, 65/33.
shyne, *vb.* shine, appear, 50/119, 101/159; -en, 104/40; *shyn- yng*, *ppr.* 35/10, 49/76; -es, *pl.* 105/53.
sight, *sb.* 5/133.
signyfy, *vb.* signify, 51/9; -þ, *pl.* 51/17.
sikirnes, *sb.* security, 28/42.
singulere, *sb.* private interest, 71/59.
sire, *sb.* sir, master, 17/84, 36/68.
sip, *conj.* since, 24/55, 69, 27/10, 96/9, 102/41.
sitte, *sb.* sitting, 120/413, 414.
skape, *vb.* escape, 109/62.
skatre, *vb.* scatter, 14/158, 44/144; *skaterid*, *pp.* 51/23.
skille, *sb.* skill, discernment, bal-

- ance, reason; 54/111, 81/50; -s, pl. 28/33; **skillis**, 18/107.
skippe, *vb.* 3. *sg.* skips, 72/101.
skole, *sb.* school, 27/9, 92/92.
skore, *sb.* score, 102/47.
skorn, *sb.* scorn, 55/147; -e, 37/78, 80/36, 91/68; -es, *pl.* 18/129.
skorne, *vb.* scorn, 7/35, 24/28.
skorneles, *adj.* without scorn, 27/68.
skornyng, *sb.* scorn, 36/55.
skourged, *pp.* scourged, 64/155.
skourges, *sb.* scourges, 44/136, 92/114.
skulked, *vb. pt.* 69/8.
skylle, *sb.* skill, reason, 24/46, 72/102; -s, *pl.* 4/90.
skyn, *sb.* skin, 65/42, 70/22, 110/89; **skynne**, 27/7, 101/8.
slake, *vb.* slacken, 95/187, 215.
slay, *sb.* sley, a weaver's reed, 15/6.
slayn, *pp.* slain, 18/101.
slauȝt, *sb.* manslaughter, 56/18.
sle, *vb.* slay, 46/186, 48/54, 100/140; -s, 3. *sg.* 10/22; -þ, 118/337.
slep, *sb.* slip, curdled milk, 110/82.
slepe, *vb.* sleep, 60/149, 67/87, 103/69, 108/29.
sleper, *adj.* slippery, unstable, 110/77.
slees, *vb.* slays, 92/89; **sleep**, 89/2.
slet, *sb.* sleet, 66/69.
slete, *vb.* set loose at, 35/22.
sleyȝt, *sb.* slyness, 89/12; -e, 95/86.
slidre, *adj.* slippery, 22/2.
slo, *vb.* slay, 62/62; -n, 47/14; **sloo**, 99/94.
slouȝe, *sb.* sloth, 56/13, 70/42.
slow, *adj.* 70/44, 90/54.
slow, *vb. pt.* slew, destroyed, 41/33, 45/180; -en, *pl.* 54/124.
slyde, *vb.* slide, slip, 37/82.
slyder, *adj.* slippery, 110/92; -e, 15/7.
slyme, *sb.* slime, 112/137, 119/372.
smal, *adj.* small, 61/26, 119/375; **smalle**, 37/93.
smerte, *vb.* feel pain, 70/21.
smyt, *vb.* smite, strike, destroy, 72/97; **smyte**, 3/84, 30/95, 53/79, 76/117, 92/111, 112/148.
snapere, *vb.* push against, 17/90.
snow, *sb.* 66/69.
so, *adv.* 5/148, 13/116, 27/65, 65/46.
socour, *sb.* succour, help, 57/45.
sodeyn, *adj.* sudden, passionate, 34/101, 56/18; *adv.* 24/54, 35/26; -ly, 108/12, 109/67.
soget, *adj.* subject, 1/20; *sb.* 21/219, 23/21; **sogettis**, *pl.* 69/7.
soȝt, *vb. pt.* sought, 118/358; *pp.* 108/23, 112/154, 160.
solace, *sb.* pleasure, 111/133.
sold, *pp.* 6/156, 76/123; -e, 56/28.
solempne, *adj.* solemn, 46/1.
solempnyte, *sb.* solemnity, 104/25.
so-liche, *adv.* likewise, 4/116.
solpeȝ, *vb.* pollutes, 110/78.
son, *adv.* soon, 117/318.
sonde, *sb.* ordinance, 35/37.
sondes, *sb. pl.* sands, 18/132.
sone, *adv.* soon, 17/74, 50/109, 66/78, 91/66; -re, *comp.* 10/37.
sone, *sb.* son, 23/12, 62/41, 89/16, 90/25, 26; -s, *gen.* 88/107.
song, *sb.* 17/82, 89/6, 104/24; -e, 120/396; -es, *pl.* 98/72.
sonne, *sb.* sun, 50/118.
sooles, *sb. pl.* sustenance, 69/8.
sopere, *sb.* supper, 104/19, 34.
sore, *adj.* 92/106, 87/73; *adv.* 43/95, 85/11, 97/33; *sb.* 40/178; -s, *pl.* 30/109.
sorefull, *sb. pl.* sorrowful people, 98/71.
sorw, *sb.* sorrow, 72/115; -e, 26/33, 36, 47, 50/4, 53/98, 72/122.
sorwefull, *sb. pl.* sorrowful people, 98/72; **sorwful**, *adj.* 109/45.
soȝ, *adj.* true, pleasing, 21/224, 32/50; *sb.* truth, 10/46; **sothe**, 18/104; -es, *adv.* forsooth, 109/61.
sopfast, *adj.* true, honest, 104/31, 107/112.
soȝnes, *sb.* truth, 19/157.
sotyl, *adj.* subtle, 27/1; -e, 58/81; **sotyll**, 97/60; **sotyly**, *adv.* 57/63.
souerayn, *sb.* sovereign, master, 7/43; **souereyn**, *adj.* 64/10; *sb.* 21/219; -s, *pl.* 69/7.
souȝt, *pp.* sought, visited, 64/2, 65/47; *pt.* 19/157, 29/69, 74/58, 80/36; -e, 90/26; -est, 108/13, 119/385.
soul, *sb.* 108/33, 35; -e, 2/39, 12/93, 94, 80/18, 21; *gen.* 72/110, 88/80, 105/58; -es, *pl.* 28/44, 40/170, 80/23; *gen.* 40/181.

- soule leche**, *sb.* soul-curer, 42/52, 96/22.
soun, *sb.* sound, word, 94/162, 109/45.
sounde, *adj.* sound, 39/159.
soure, *adj.* sour, 77/131.
sowe, *vb.* sow, 16/61, 18/129, 19/41, 86/21.
sowke, *vb.* suck, 93/150.
sown, *sb.* sound, renown, 53/86; -e, 54/110.
sowned, *vb. pt.* sounded, 104/23.
space, *sb.* time, 55/149.
spak, *vb. pt.* spoke, 47/27.
spare, *vb.* 26/39, 41/41, 72/119, 107/1; -st, 108/17.
speche, *sb.* speech, saying, 8/65, 11/65, 32/21, 53/74, 100/132.
speciale, *adv.* specially, 16/43; *in specyale*, 11/49, 84/146; *specyall*, *adj.* 104/17.
spede, *vb.* speed, make succeed, 2/46, 20/175, 49/87, 59/126, 82/112, 120/415.
speke, *vb.* speak, 9/3, 16/49, 27/67, 33/84; -n, 84/146; -st, 8/66; -b, 3. *sg.* 71/72, 76/97; *pl.* 80/40.
spende, *vb.* spend, 46/198, 63/76, 78/173; -st, 43/109; **spendid**, *pt.* 2. *sg.* 37/100; **spendyng**, *ger.* 2/31; **spent**, *pt.* 2. *sg.* 30/84.
spere, *sb.* spear, 8/45, 42/53, 79/189, 92/117.
spettes, *vb.* spits, 91/72.
spices, *sb. pl.* species, 105/51.
spilde, *pp.* ruined, spoiled, 97/59.
spille, *vb.* shed, spoil, 22/6, 54/106, 87/60; *be* spoiled, 24/62.
spirit, *sb.* 65/30, 84/157, 96/1.
spirituale, *sb.* spirituals, 84/150.
spiritualte, *sb.* spirituality, 65/28, 71/68, 79/8.
spirytuall, *adj.* spiritual, 44/129.
spoken, *pp.* 11/65, 12/90, 18/114, 52/52.
sporne, *vb.* spurn, stumble, 49/86.
spot, *sb.* 29/54.
spotel, *sb.* spittle, 108/18.
spottes, *sb. pl.* spots, 99/106.
spouse, *sb.* 101/124.
spouse breche, *sb. pl.* adulterers, 43/102.
sprad, *pp.* spread, 68/131.
sprong, *vb. pt.* sprung, 54/122.
spye, *vb.* espy, 26/30; **spye3**, 29/54.
spys, *sb.* species, 105/60.
spyse3, *vb.* despises, 99/108.
spytten, *pp.* cut with a chisel, engraved, 116/297.
squyers, *sb.* squires, noblemen, 11/69, 65/36.
staat, *sb.* state, pomp, show, 80/34.
stable, *adj.* 98/67.
stad, *pp.* put off, separated, 68/129.
stakes, *sb. pl.* 63/99.
stal, *vb. pt.* stole, 26/44.
stalworpe, *adj.* stalwart, 68/122; *sb.* 51/38.
stalworply, *adv.* bravely, 25/11.
stande, *vb.* stand, 20/194, 78/171, 115/240; -s, 3. *sg.* 63/90, 66/64; **stant**, 3. *sg.* **st. drede**, stands in dread, 19/140.
stat, *sb.* state, class, condition, office, 61/10, 69/151, 90/48, 113/183; -e, 1/1, 47/34, 106/91.
stature, *sb.* 106/91.
statute, *sb.* 21/17.
staunche, *vb.* stanch, stop, 15/17.
sted, *sb.* stead, 107/119; -e, 9/11, 42/48.
stede, *sb.* steed, 5/142, 7/14.
stedefast, *adj.* steadfast, 110/81.
steke, *vb.* stick, shut, put, 9/1, 76/110, 83/130; -n, 75/87; -est, 42/69.
stel, *sb.* steel, 93/124.
stele, *vb.* steal, withdraw secretly, pass unnoticed, 19/153, 45/161, 46/188, 48/55, 68/128; -st, 20/190.
steppe, *sb.* step, 119/394; -s, *pl.* 115/239; **steppys**, 112/155.
stere, *vb.* stir, 67/108.
stereth, *vb.* steers, 3/65.
sterne, *adj.* stern, 100/139.
sterue, *vb.* starve, 9/87.
steryng, *sb.* stirring, 40/x.
stille, *adj.* still, quiet, 16/51.
stille, *adv.* still, yet, 43/80.
stoden, *vb. pt.* *pl.* stood, 15/7.
stok, *sb.* stock, log, 49/86.
stoken, *pp.* stuck, put, established, 12/93, 15/14, 18/117, 47/5, 105/65.
stoles, *sb. pl.* stools, 69/4.
stomble, *vb.* stumble, 17/89; -n, 35/26.
ston, *sb.* stone, 49/86, 66/53, 76; -es, *pl.* 16/62, 18/131, 51/10, 17.
stonde, *vb.* stand, 8/47, 57/58, 66/

- 74, 82/81, 82/91; *sb.* standing, 120/413; -*es*, *sg.* 53/77, 98/67; *pl.* **st. non awe**, stand in no awe, 23/37; -*is*, *sg.* 55/6.
- stood**, *vb.* *pt.* 81/63.
- storble**, *vb.* disturb, injure, 36/60.
- store**, *vb.* hoard, treasure, value, 11/67, 40/181, 51/28, 75/86, 86/13.
- storme**, *sb.* storm, 7/30.
- stoute**, *adj.* stout, obstinate, 98/73, 100/139.
- straunge**, *adj.* strange, 70/34.
- stray**, *sb.* 15/14, 18/110.
- stre**, *sb.* straw, 7/26, 17/89; -*s*, *pl.* 13/118.
- strengere**, *adj. comp.* stronger, 10/36.
- strengþ**, *sb.* strength, 48/52; -*e*, 24/57, 43/110, 64/106, 67/111; **strengthe**, 113/178.
- strete**, *sb.* street, 39/166.
- strijed**, *pp.* destroyed, 23/31; **strijeþ**, *sg.* 104/32.
- strokes**, *sb. pl.* 46/118, 48/55.
- strong**, *adj.* 44/146, 54/124; -*e*, 115/260.
- stroije**, *vb.* destroy, spoils, 8/62; **stroye**, 6/158, 54/130, 112/144; -*þ*, *pl.* 99/122; **stroye**, 8/60.
- stryf**, *sb.* strife, 37/76, 38/107, 58/86, 63/78, 89, 105/75.
- strype**, *vb.* strip, 7/26.
- stryue**, *vb.* strive, 35/13, 37; -*n*, *pt. pl.* strove, 47/36.
- stryues**, *sb. pl.* strifes, 117/326.
- stubble**, *sb.* 112/142.
- stuffe**, *vb.* stuff, provide, 59/121; -*d*, *pp.* 11/67.
- styf**, *adj.* stiff, 5/142; **styffere**, *comp.* 93/124.
- style**, *vb.* stick, 63/100.
- style**, *sb.* stile, 13/127, 17/90; -*s*, *pl.* 63/99.
- style**, *sb.* suit, case, 59/114.
- style**, *adj.* still, 40/6.
- stynk**, *sb.* stench, 119/369; -*e*, 116/267.
- stynkyng**, *ppr.* stinking, 91/88, 101/8; -*e*, 117/312.
- stryed**, *pp.* stirred, 188/333; -*e*, 112/139.
- suche**, *adj. pron.* 3/76, 4/100, 6/157, 70/40.
- suchon**, *pron.* such a one, 111/128.
- suffre**, *vb.* suffer, 52/45, 69/20; -*þ*, *sg.* 63/81, 83; -*d*, *pt.* 42/58, 60, 86/20.
- suget**, *adj.* subject, 4/102, 78/165.
- sulpeþ**, *vb.* pollutes, 99/106; **sulpid**, *pp.* 49/74.
- sum**, *pron.* many a one, 15/9; somewhat, 50/105; **summe**, *pl.* some, 3/83, 10/46, 61/27.
- sumtyme**, *adv.* once, formerly, 18/121, 123, 126, 20/185, 89/22.
- sumwhat**, *pron.* somewhat, 7/16, 40/177; *adv.* 91/63.
- sune**, *sb.* sun, 49/76.
- suppose**, *vb.* 106/83.
- suspende**, *vb.* suspends, 71/68.
- susspescioun**, *sb.* suspicion, 82/88.
- sustenaunce**, *sb.* sustenance, 62/39; **sustynaunce**, 14/156.
- swelle**, *vb.* swell, 26/51.
- sword**, *sb.* sword, 3/84, 20/196, 23/39, 44/141, 59/120, 92/94.
- swere**, *vb.* swear, 21/219, 25/6, 26/48, 70/25, 87/75.
- swerue**, *vb.* swerve, get, 9/82.
- swete**, *vb.* sweat, 38/134.
- swete**, *adj.* sweet, 74/53, 75/90; *sb.* sweetness, 77/131; **swetnes**, 75/66.
- swolwe**, *vb.* swallow, 108/18.
- sword**, *sb.* 60/159.
- sworn**, *pp.* 13/137, 31/12.
- swyn**, *sb.* hog, 46/201.
- swynke**, *vb.* toil, drudge, 38/134, 68/117.
- sybbe**, *sb.* relation, 75/77.
- syde**, *sb.* side, 48/43, 51/37, 120/395; -*s*, *pl.* 65/44.
- syþe**, *vb.* sink, pass, 109/51.
- syȝt**, *sb.* sight, 47/21, 49/76, 91, 53/95, 77/134, 105/54, 106/107.
- syk**, *adj.* 68/126, 79/191; *sb. pl.* 38/125; -*e*, 26/39; *adj.* 84/173.
- sykenes**, *sb.* sickness, 95/211; -*se*, 24/52, 87/65.
- syker**, *adj.* sure, 49/95; -*e*, 24/51.
- sykernes**, *sb.* surety, 17/71, 32/34; -*se*, 24/55, 84/160.
- syknes**, *sb.* sickness, 42/76, 49/90, 72/115, 123.
- sylence**, *sb.* silence, 83/129, 84/145.
- sylsruer**, *sb.* silver, 75/65.
- symonye**, *sb.* simony, 63/81, 92.
- symple**, *adj.* simple, 53/104, 61/25.
- synewes**, *sb. pl.* sinews, 110/90.

- synful**, *adj.* 40/172, 118/343; *sb.* 118/337.
syng, *vb.* sing, 16/41, 22, 234, 61/25, 90/35, 98/72; **-s**, *sg.* 105/55.
synguler, *adj.* singular, particular, 1/4, 33/60, 62/52; **-e**, 23/28.
syngulerte, *sb.* self-interest, 58/81.
synne, *sb.* sin, 2/42, 14/164, 63/91; *pl.* 110/103; **-s**, *pl.* 34/4, 69/150.
synne, *vb.* 5/129, 35/18; **-n**, *pl.* 32/47; **-d**, *pp.* 110/103.
synnyng, *ger.* sinning, 116/277.
syre, *sb.* sir, 7/17.
syse, *sb.* size, 3/61, 116/285; **-in s.** properly, 66/75.
systren, *sb. pl.* sisters, 116/270.
syt, *vb.* sit, have authority, 23/15, 70/53; **-e**, 116/291.
sypes, *sb. pl.* times, 37/89.

table, *sb.* 98/71, 104/19.
tacche, *sb.* nipple, 93/150.
tak, *vb.* take, 15/25, 16/43, 61/15, 62/38, 81/62; **-e**, 3/78, 31/20, 61/30, 95/211; *pp.* 89/19; **-est**, 108/27; **-ep**, *sg.* 5/145, 31/17; **-en**, *pl.* 3/86.
tale, *sb.* 6/154, 22/240.
tale-tellere, *sb.* talebearer, 10/17.
talkyng, *sb.* talk, 6/6.
tame, *adj.* 92/98, 96/23, 99/112; **-d**, *pp.* 111/109.
tan, *vb.* take, 33/83; *pp.* 37/81, 114/227.
tapetis, *sb. pl.* carpets, 59/134.
tary, *vb.* tarry, detain, delay, 78/170, 93/131.
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- where-of**, *adv.* whereof, 64/1.
- wheron**, *adv.* whereon, 41/25.
- wherto**, *adv.* whereto, why, 111/127.
- whet**, *vb.* sharpen, make sarcastic, 91/67.
- whete**, *sb.* wheat, 10/47, 40/182.
- whether**, *conj.* 5/139, 180/40; **wheþer**, 102/45; *pron.* which, 77/144.
- whiche**, *rel. pron.* which, 7/18.
- whidre**, *adv.* whither, 22/7.
- while**, *sb.* 18/101, 22/231; *conj.* 35/25, 61/26, 68/114, 105/65; **the w.**, 22/235.
- whirlewynd**, *sb.* whirlwind, 44/144.
- who**, *inter. pron.* 8/54, 114/219; *rel.* 75/81; **-m**, *inter.* 76/119; *rel.* 7/44; **-s**, *inter.* whose, 115/259; **who so**, *rel.* who, whoever, 3/79, 12/111, 17/95, 38/113, 72/107; **who þat**, *rel.* who, 5/145, 79/1.
- whoche**, *inter. adj.* which, 10/36.
- why**, *adv.* 4/89, 98, 73/10; **why—why**, 5/127.
- whyche**, *rel. pron.* 104/19.
- whyder**, *adv.* whither, wherever, 15/5, 83/129, 110/96, 98.
- whyle**, *sb.* while, 13/125; *conj.* 68/113.
- widre**, *vb.* wither, 22/5.
- wikked**, *adj.* wicked, 8/65, 11/77, 15/15, 29/49; *sb. pl.* 103/63; **wikkid**, *adj.* 22/1, 96/15.
- wikkidnes**, *sb.* wickedness, 78/180.
- wil**, *sb.* will, 41/79, 101/16; *vb.* 8/47, 14/155, 13/117, 63/95; **wilt**, 76/106.
- wildernes**, *sb.* wilderness, 42/48.
- wile**, *adv.* well, 30/104.
- wilfully**, *adv.* willingly, on purpose, 20/166, 45/170, 69/20.
- wille**, *sb.* will, wilfulness, 10/38, 12/95, 22/8, 23/16, 24; **willis**, *pl.* 18/105.
- willefully**, *adv.* willingly, on purpose, 23/18.
- wilne**, *sb.* will, deign, 115/242.
- wiltow**, *vb.* wilt thou, 76/119.
- wisdom**, *sb.* 100/146.
- wise**, *sb. pl.* wise people, 6/167, 103/72.
- wisely**, *adv.* 27/16, 68/142.
- wist**, *vb. pt.* knew, 23/9, 88/81; **-e**, 28/41.
- wit**, *sb.* 8/61, 12/85, 22/8, 23/10, 32, 40.
- with**, *prep.* 3/84; **wiþ**, 14/152, 66/58, 98/88; *adv.* 5/145.
- wiþal**, *prep.* withal, 61/28; *adv.* 64/12.
- wiþdrawe**, *vb.* withdraw, 57/53.
- wiþout**, *prep.* without, 66/80; **without**, 4/113; **wiþoute**, 20/178, 180; abroad, outside, 13/115, 51/19; **-n**, 79/200, 104/20.
- withstande**, *vb.* withstand, 109/44; **withstone**, 83/125, 126, 108/32, 115/261.
- withyn**, *adv.* within, 110/91; **wiþ-**

- yn**, *prep.* 47/36 **wip-ynne**, 13/113, 83/140, 101/6; *adv.* 58/105, 67/81.
- witles**, *adj.* witless, foolish, 10/38.
- witnes**, *sb.* witness, 58/94; **-se**, 31/13, 58/88, 77/148, 118/343.
- witteles**, *adj.* witless, 12/90.
- wittes**, *sb. pl.* wits, 11/71, 35/39, 107/4.
- wit-word**, *sb.* word of wisdom, 43/101.
- wo**, *sb.* woe, 5/146, 16/66, 26/47, 61/8, 16, 24, 32; *interj.* 119/366; *adj.* woeful, wretched, 61/32, 70/21.
- wod**, *adj.* mad, furious, 69/3, 90/43.
- wode**, *sb.* wood, 51/14.
- wol**, *vb.* will, 12/82, 16/38, 22/232; **-e**, 1/23, 15/27, 28/33, 27/72, 93/144, 120/416; **-en**, *pl.* 5/152; **woln**, 118/351; **wolt**, 2. *sg.* 112/149, 115/259; **wolle**, wish, 69/20; **wold**, *pt.* 91/61; **-e**, 9/77, 16/54, 21/200, 25/25, 35/18; **est**, 8/67, 77/115, 95/192.
- wolward**, *adj.* dressed in wool, 89/23.
- woman**, *sb.* 82/86, 87, 113/169.
- wombe**, *sb.* womb, belly, 26/51, 45/178, 67/81, 117/315.
- won**, *sb.* abode, 49/94, 66/55; **-es**, *pl.* 103/8.
- wonde**, *vb.* beware, 21/199, 82/85.
- wonderly**, *adv.* wonderfully, 119/374.
- wonder-syzt**, *sb.* wonderful sight, 47/21.
- wondryng**, *sb.* wondering, 72/109.
- wone**, *vb.* dwell, live, 83/140, 93/144; **-s**, *sg.* 75/71; **-p**, 79/200, 117/329; **-st**, 43/80.
- wonne**, *pp.* won, 33/65; **-n**, 59/133.
- woo**, *sb.* woe, 4/108, 24/66, 42/65, 60/xiv, 64/112.
- wood**, *adj.* furious, mad, 42/55, 77/149, 86/39, 91/81.
- wopen**, *sb. pl.* weapons, 111/110.
- worche**, *vb.* work, 11/7, 32/27, 43/84, 66/58; **-p**, *sg.* 23/9, 24, 32, 40, 72/100; **worship**, 22/8.
- worship**, *sb.* honour, 11/57; **-e**, 15/32.
- word**, *sb.* 7/27, 11/54, 33/76; *pl.* 52/51, 59/127, 100/110; **-es**, 3/71, 12/90, 17/80, 116/294.
- world**, *sb.* 5/123, 12/107, 14/145, 21/225, 227; **-es**, *gen.* 2/26, 3/58, 4/119; **-is**, 28/19, 111/121; **-ya**, 14/4, 42/70, 74/51.
- worldly**, *adj.* 2/45, 33/77, 73/23, 92/101.
- wormes**, *sb. pl.* worms, 112/160, 116/269; *gen.* 27/5, 108/16, 117/312.
- wors**, *adv. comp.* worse, 36/51; **-e**, 8/66, 41/10, 62/51.
- worschep**, *sb.* honour, 32/26; **worschip**, 12/83, 86; *vb.* 58/80; **worschiped**, *pp.* 9/6.
- worschipful**, *adv.* worshipfully, 104/26.
- worship**, *sb.* honour, 4/99, 7/39, 19/163; **-e**, 7/21; *vb.* 4/93, 101.
- worst**, *adv.* 21/226.
- worth**, *adj.* 73/27.
- worthi**, *adj.* worthy, 5/139, 40/170; **worpi**, 11/57, 15/11; **worpy**, 32/29, 92/120; **worthy**, 5/146, 7/40, 70/21.
- wost**, *vb.* knowest, 26/36, 31/4, 34/97.
- wot**, *vb.* know, 15/5, 70/32, 41; 3. *sg.* 2/25, 4/97.
- wopes**, *sb. pl.* pains, 93/143.
- wounde**, *vb.* wound, 82/90; *sb.* 72/98; **-es**, *pl.* 87/75; **-is**, 44/116.
- wounden**, *pp.* involved, 71/61.
- wowe**, *vb.* woo, 92/120.
- wrappid**, *pp.* wrapt, 47/6, 71/58.
- wrastle**, *vb.* wrestle, 66/76.
- wrath**, *sb.* anger, 3/68, 69; **wrathe**, 3/81, 6/165; **wraþpe**, 43/110, 53/87, 86/29, 110/198.
- wraþeful**, *adj.* angry, 43/106, 91/77.
- wrecched**, *adj.* wretched, 67/88.
- wrecchednes**, *sb.* wretchedness, 101/8.
- wreche**, *sb.* vengeance, 42/56, 44/126, 71/70.
- wreche**, *sb.* wretch, 112/163, 113/187.
- wrechidnes**, *sb.* wretchedness, 113/172; **-se**, 118/340.
- wrechyd**, *adj.* wretched, 112/164.
- wreke**, *vb.* wreak, revenge, 83/134; **-p**, 3. *sg.* 98/68.
- wreten**, *pp.* written, 102/48.

wrethes, *sb. pl.* clouds of smoke, 117/327.

writ, *sb.* 43/89, 53/91, 89/1.

writen, *pp.* written, 11/53, 74.

wro, *sb.* corner, 63/86.

wroȝt, *vb. pt.* 2. *sg.* madest, 119/372; *pp.* 107/4, 108/19.

wroken, *pp.* wreaked, avenged, 18/116, 46/4, 52/55.

wrong, *adv.* 107/3; -e, 120/398; *sb.* 2/36, 22/243, 25/5, 11, 54/127; -es, *pl.* 98/68; -is, 36/68.

wronge worke, *adj.* wrong, improper, 120/413.

wrongly, *adv.* 69/3, 75/83, 99/124.

wrong take, *adj.* taken with wrong, 97/58.

wrongwys, *adj.* wrong, 15/20, 98/62.

wrot, *vb. pt.* wrote, 22/245, 37/93, 78/181.

wroȝ, *adj.* angry, 47/9.

wrought, *pp.* made, 19/156; wrouȝt, 68/134, 75/62, 76/94;

pt. 41/17, 74/42, 94/179, 181, 110/84.

wrye, *vb.* turn away, 26/54.

wryte, *vb.* write, 3/87, 112/146; -n, *pl.* 83/120; *pp.* 56/25, 116/295.

wyd, *adv.* wide, 67/84; -e, 92/118.

wyf, *sb.* wife, 110/125; woman, 37/79, 105/73.

wyft, *sb.* weft, 98/64.

wyȝt, *sb.* weight, 62/68.

wyke, *sb.* wick, 84/175.

wykednesse, *sb.* wickedness, 108/28.

wyket, *sb.* wicket, 67/83, 101/4.

wykked, *adj.* wicked; -nesse, *sb.* 109/57.

wyl, *vb.* deign, 108/37.

wylde, *adj.* wild, extravagant, wanton, stubborn, 2/53, 29/57,

90/37, 96/23; *vb.* run wild, 64/110.

wyldernes, *sb.* wilderness, 107/124.

wyle, *sb.* wile, trick, 17/95.

wylle, *sb.* will, discretion, 40/4.

wylne, *vb.* desire, 75/75.

wylt, *vb.* 2. *sg.* wilt, 87/46, 60, 112/143, 144; wyltouw, wilt thou, 111/127; wyltow, 77/152.

wyn, *sb.* wine, 66/72, 104/37, 44.

wyn, *vb.* win, 116/288.

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wyn, *sb.* bliss, 110/93.

wynd, *sb.* wind, 8/58, 14/3, 28/27; idleness, vanity, 52/50, 59/127;

-e, wind, 35/29, 64/3, 101/19;

breath, words, 69/148, 90/56.

wyng, *sb.* wing, 62/47.

wynne, *sb.* gain, advantage, 117/328; *vb.* win, get, gain, 4/114,

27/4, 51/31, 60/155, 157, 83/138;

-st, 2. *sg.* 5/130, 30/98.

wynning, *sb.* gain, profit, 66/52, 88/77, 99/93, 116/281.

wys, *adj.* wise, 2/45, 3/60, 5/141, 7/37, 80/22; -e, *sb.* 5/138, 9/12;

-ely, *adv.* 28/24, 32, 34/7, 88/86, 95/209; -est, *adj. sup.* 52/54, 54/135.

wysdom, *sb.* wisdom, 12/86, 17/95, 38/111, 41/21.

wyse, *sb.* manner, purpose, 4/98.

wyseman, *sb.* the Wise Man, 62/41.

wysse, *vb.* show, 103/7.

wyst, *vb. pt.* knew, 28/35; -e, 23/17.

wyt, *sb.* wit, 2/25, 12/92, 16/65, 65/20; *vb.* know, 70/55; -e, 2/49,

87/59, 109/59, 116/293; -en, *pl.* 56/27, 106/97.

wyte, *vb.* blame, censure, 76/119, 110/84, 112/152.

y, *pers. pron.* I, 4/90, 119, 42/43, 48, 49, 56.

ydel, *adj.* idle, 12/90, 31/12.

y-fere, *adv.* together, 79/192.

yliche, *adj.* like, 105/74, 106/87; *adv.* alike, 61/35.

ylle, *sb.* ill, 23/22, 57/68, 72/106, 87/58; *adj.* 40/2.

y-lyk, *adv.* alike, 39/159.

ymage, *sb.* image, 37/98, 73/11, 94/181, 101/18.

yماغenyng, *adj.* contriving, 64/15.

ympnes, *sb. pl.* hymns, 103/11.

ymydde, *prep.* amidst, 48/66.

yn, *sb.* inn, lodging, 44/121; yanne, 97/47.

ynne, *prep.* 71/61, 112/164; *adv.* 45/173, 76/93.

ynnere, *adj.* inner, 47/36.

y-now, *adv.* enough, 5/151; ynow, 41/29; -e, 92/114.

yput, *pp.* put, 117/306.

yren, *adj.* iron, 116/296.
yrnes, *sb. pl.* urns, 105/65.
ys, *vb. is*, 103/5, 105/58, 65.
yse, *sb.* ice, 73/24.
yshorted, *pp.* shortened, 115/252.
ysse, *vb. is*, 55/1.

ywhether, *adv.* whether, (pleon.) 113/195.
ywis, *adv.* certainly, 60/147;
ywisse, 117/302, 119/384; **y-
 wisse**, 108/32; **ywys**, 2/29, 74
 32.

NAMES.

Aaron, 42/45.
Abraham, 107/121; **-ys**, *gen.* 119/
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Adam, 47/10, 81/58.
Antecrist, *gen.* Antichrist's, 40/
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Crist, Christ, 32/21; **crist**, 104/34,
 105/59, 118/355; **Crystys**, *gen.*
 105/68.
Dauyd, David, 45/180.
Edward, 59/113.
Egipt, Egypt, 93/147.
Engeland, England, 56/27.
Eue, Eve, 81/58.
Flaundres, Flanders, 53/85, 69/1,
 70/47, 71/57, 79.

Fraunce, France, 59/113.
golyas, Goliath, 45/180.
Herowdes, Herod, 93/148.
iewes, Jews, 42/58, 47/14.
Ihesu, Jesus, 89/11, 16; **Ihesu
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Ionas, 45/178.
Iudas, 32/37.
Lazar, Lazarus, 117/311.
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Moyses, Moses, 22/246; **moyses**,
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noe, 41/34.
Poule, Paul, 34/95.
Ysaac, Isaac, 107/121.

GLOSSARY TO THE DOUCE POEMS.

- a**, *interj.* ah, 123/62, 131/327.
a, *indef. art.* 125/125, 145/67, 68.
abbey, *sb.* 147/140.
able, *adj.* 140/611.
about, *prep.* 136/474, 148/202;
adv. 124/118, 143/4; **abowte**,
 148/190.
abrege, *vb.* grow short, 135/448.
absolute, *adj.* 132/352.
abydyng, *sb.* abode, 137/517.
accuse, *vb.* 124/98.
addyd, *vb. pt.* added, 132/356.
affecioun, *sb.* affection, 133/374.
affrayes, *vb.* frightens, 142/655.
after than, *adv.* afterwards, 125/
 148.
agaste, *adj.* aghast, 138/534.
age, *sb.* 146/107; old age, 145/73,
 146/117.
ago, *adj.* gone, 138/535; **agone**,
 149/226.
alege, *vb.* allege, 126/153.
all, *pron.* 134/406; *adj.* 126/162;
adv. 121/9; -e, 129/272.
allas, *interj.* alas, 131/329, 144/51.
almes-dede, *sb.* alms-deed, 138/
 548.
almyght, *adj.* almighty, 140/603;
 -y, 126/158.
alone, *adj.* 135/439; **aloon**, 139/
 587.
alpha, *sb.* beginning, 138/525.
also, *conj.* 123/63.
although, *conj.* 126/179.
alway, *adv.* always, 121/14, 142/
 668; **alwey**, 125/140.
am, *vb.* 124/116, 146/115.
among, *prep.* among, 137/512.
amende, *vb.* heal, improve, 131/
 332, 145/87.
amyable, *adj.* kind, 140/609.
amys, *adv.* amiss, 146/129; -se,
 123/68.
an, *indef. art.* 128/218, 145/68.
an, *prep.* on, 145/68.
and, *conj.* 124/89.
angor, *sb.* anger, 137/500.
answere, *sb.* answer, 134/424.
answered, *vb. pt.* 144/29.
any, *adj.* 124/103, 133/374.
apon, *prep.* upon, 143/5, 8, 149/233.
aray, *sb.* array, attire, 140/596, 147/
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are, *vb.* 132/341.
arowes, *sb. pl.* arrows, 140/598.
art, *vb.* 2. *sg.* 121/27, 130/286.
aryse, *vb.* arise, 137/502; -th, *sg.*
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as, *adv.* 126/169, 145/82; *conj.* 143/
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aske, *vb.* ask, 145/91; -d, *pt.* 144/
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askyng, *sb.* asking, 144/36.
asunder, *adv.* 130/280.
at, *prep.* 144/44.
ataketh, *vb. pl.* take, 128/224.
atteynt, *pp.* conquered, 135/449.
att ones, *adv.* at once, 134/402.
awake, *vb.* 144/32.
away, *adv.* 123/6; **awey**, 149/206.
ay, *adv.* always, 136/487; -e, 140/
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ayene, *adv.* again, 133/398; *prep.*
 against, 126/163; **ayenst**, 133/
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bade, *vb. pt.* badest, 127/185.
bale, *sb.* misery, 134/419.
bale, *sb.* bail, security, 149/236.
bande, *sb.* band, 147/136.
bare, *adj.* 121/9.
bare, *vb. pt.* carried, 144/43, 50;
 gave birth, 145/63.
be, *vb.* 131/313, 334, 139/577, 149/
 228; *pp.* 141/632.
beawte, *sb.* beauty, 144/45.
becammet, *vb. pt.* becamest, 122/
 46.
because, *conj.* 139/572.
bed, *sb.* 137/498, 499.

been, *vb. pt.* are, 144/47.
 before, *adv.* forward, 129/248.
 begyled, *pp.* deceived, 145/89.
 begynne, *vb.* 125/136; -*th*, *sg.* 131/304.
 behynde, *adv.* behind, 133/388; backward, 129/248.
 beholde, *vb.* look at, 140/608, 145/88.
 beholdyng, *sb.* sight, 124/112.
 ben, *vb.* be, 139/568; *pp.* 122/42; *pl.* 132/337, 137/519; -*e*, 137/509, 143/17.
 bende, *vb.* bend, 142/657.
 bene, *sb.* bean; anything worthless; nat worthe a b., not worth a rush, 131/333.
 bent, *adj.* 145/85.
 benygne, *adj.* benign, 131/317.
 benygnyte, *sb.* benignity, 123/70.
 bere, *vb.* bear, 144/26.
 bere, *sb.* bier, 125/128, 134/215.
 beres, *sb. pl.* bears, 129/244.
 best, *adv.* 138/549; *sb.* 146/127; -*e*, 132/366.
 bestadde, *pp.* bestead, beset, 141/639.
 besyed, *pp.* troubled, 131/319.
 beth, *vb.* are, 132/340, 145/66.
 bethought, *vb. pt.* 149/235.
 bette, *adj. comp.* better, 129/271; -*r*, *adv.* 146/116.
 beware, *vb.* 132/337.
 bewte, *sb.* beauty, 145/77.
 beyonde, *prep.* beyond, 147/133.
 black, *sb.* 142/668; *blak*, *adj.* 139/579.
 blame, *vb.* 149/211.
 ble, *sb.* complexion, 121/4.
 blessed, *adj.* 149/240.
 blode, *sb.* blood, 123/83.
 bloo, *adj.* blue, 138/533.
 blood, *sb.* 126/155, 170, 148/187; -*e*, 126/173.
 blowe, *vb.* blow, 129/241.
 blyn, *vb.* stop, 127/208.
 blynde, *adj.* blind, 130/298, 148/169.
 blynne, *vb.* leave off, 146/95.
 blys, *sb.* bliss, 146/131; -*se*, 127/187.
 body, *sb.* 130/280, 149/218.
 bokes, *sb. pl.* books, 147/138.
 bolde, *adj.* bold, 145/86.
 bonde, *sb.* bonds, 147/160.

bones, *sb. pl.* 134/400.
 boode, *vb. pt.* suffered, 148/182.
 booke, *sb.* book, 139/579.
 boone, *sb.* favour, 139/565.
 bore, *pp.* born, 130/289.
 borne, *pp.* carried, 125/128.
 bote, *sb.* relief, 147/159.
 bothe, *pron.* both, 137/520; *b.*—*and*, *conj.* 121/19, 149/231.
 bought, *pp.* 121/26; -*est*, *pt.* 136/466.
 bounde, *pp.* bound, 133/391.
 bowe, *vb.* bow, 142/657.
 bowes, *sb. pl.* boughs, 143/3.
 bowres, *sb. pl.* chambers, 148/195.
 brayn pan, *sb.* skull, 126/152.
 brede, *sb.* breadth, 129/256.
 breketh, *vb.* breaks, 123/66.
 breme, *adv.* fiercely, boldly, 144/43.
 brent, *vb. pt.* burnt, 147/148; -*e*, *pp.* 147/140.
 brere, *sb.* briar, 143/9.
 breste, *sb.* breast, 147/168.
 brotyll, *adj.* brittle, 123/67.
 brotylnes, *sb.* brittleness, 128/239; -*se*, 123/66.
 brought, *vb. pt.* 147/154; *pp.* 122/33.
 browes, *sb. pl.* brows, 145/85.
 browke, *vb.* enjoy, 149/208.
 bryght, *adj.* bright, 140/607; *adv.* 140/610.
 brynge, *vb.* bring, 126/160.
 brytylnesse, *sb.* brittleness, 125/139.
 but, *conj.* 122/33, 35, 36.
 byde, *vb.* abide, 134/411.
 bylde, *vb.* build, 148/193.
 bynde, *vb.* bind, 129/244.
 byrde, *sb.* bird, 143/9, 14, 22; *byrdys*, *pl.* 143/7.
 bytter, *adj.* bitter, 148/182; *comp.* 135/441.
 bytternesse, *sb.* bitterness, 124/89.
 cage, *sb.* 135/455.
 call, *vb.* 134/421; -*e*, 130/273.
 cam, *vb. pt.* came, 137/506; -*e*, 149/206.
 can, *vb.* 126/179, 145/69; *cannat*, *cannot*, 149/211.
 cappe, *sb.* cap, 145/80.
 care, *sb.* 132/343, 139/568.
 careyn, *sb.* dead body, 133/368.
 carpe, *vb.* speak, 133/370.

- caste, *vb. pt.* 143/6.
 castell, *sb.* castle, 148/196; -es, *pl.* 148/193.
 catell, *sb.* cattle, 148/203, 149/205.
 caught, *vb. pt.* 147/155.
 cause, *sb.* 126/153.
 certes, *adv.* certainly, 122/35.
 chace, *vb.* chase, 128/233.
 change, *vb.* 134/413.
 charyte, *sb.* charity, 140/609.
 chaunge, *vb.* change, 134/412.
 chere, *sb.* countenance, 130/299, 144/24.
 cheryte, *sb.* charity, 124/101.
 chese, *sb.* cheese, 126/172.
 chese, *vb.* choose, 137/495; *pt.* 139/557.
 cheste, *sb.* coffin, 132/364.
 cheyne, *sb.* chain, 133/391.
 church, *sb.* church, 147/137.
 chyld, *sb.* child, 148/202.
 clad, *pp.* 140/594; -de, 127/181.
 clay, *sb.* 126/159, 140/594.
 clene, *adj.* clean, 131/325, 328; *adv.* entirely, 138/535, 146/130.
 clepe, *vb.* call, 129/261; -d, *pp.* 143/681.
 clere, *adj.* bright, beautiful, 136/486, 145/78, 81, 86.
 clerke, *sb.* clerk, 121/v.
 cleued, *pp.* stuck, 138/530.
 close, *sb.* enclosure, 124/101.
 clot, *sb.* clod, 121/16.
 cloth, *sb.* 130/278; -e, 149/217; -es, *pl.* 147/142.
 clyngyng, *adj.* clinging, 121/16.
 clyppying, *ppr.* embracing, 146/95.
 colde, *sb.* cold, 130/293.
 colour, *sb.* 145/81; -e, 140/593.
 comen, *pp.* come, 132/357.
 comly, *adj.* comely, 145/84.
 commendyd, *pp.* commended, 131/334.
 commeth, *vb.* comes, 125/135; *commyn*, *pl.* 134/417.
 compuncion, *sb.* compunction, 121/vi.
 conceyued, *pp.* conceived, 131/326.
 concurraunte, *sb.* competitor, 133/377.
 considerest, *vb.* 129/272.
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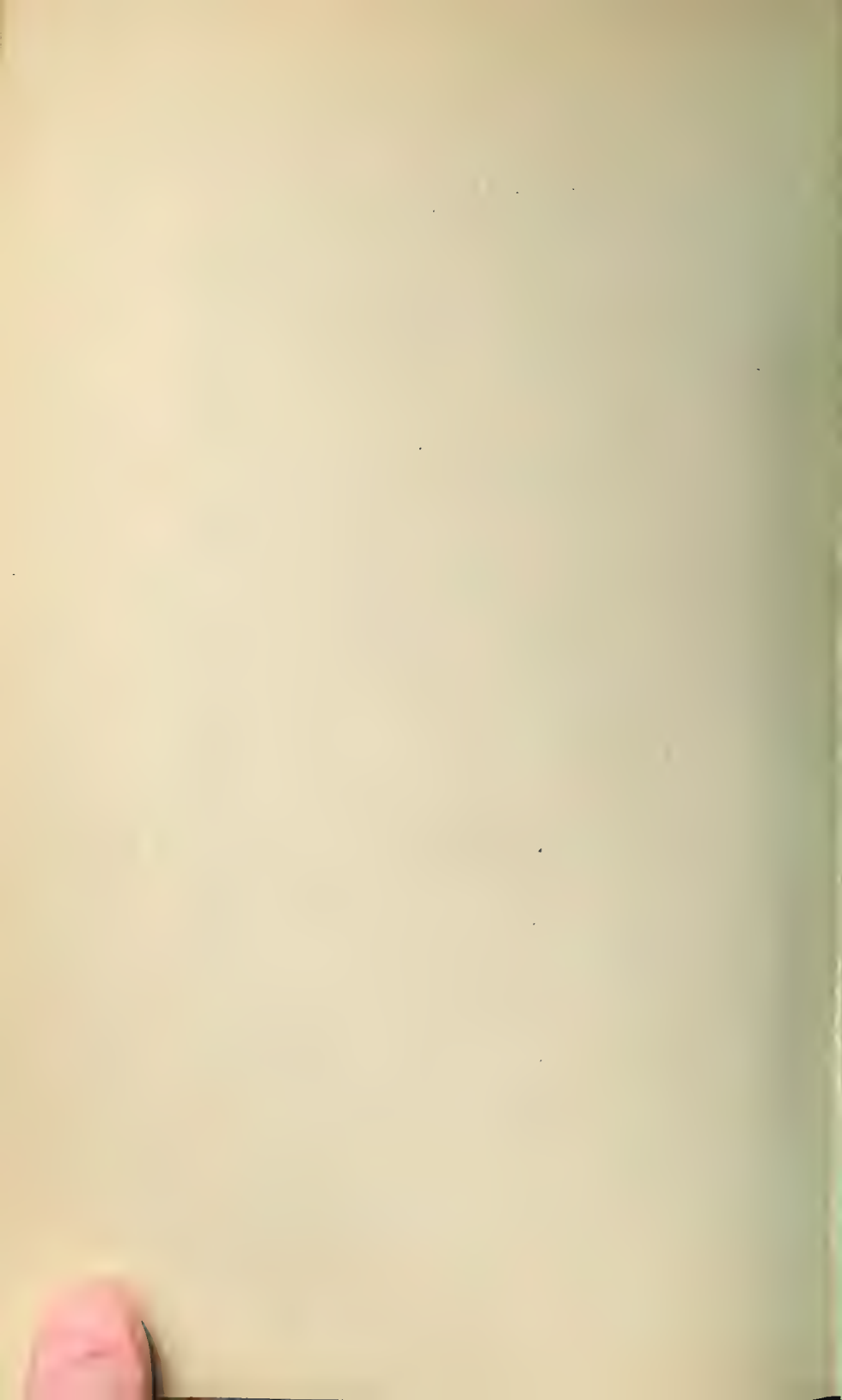
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y-se, *vb.* see, 129/259.
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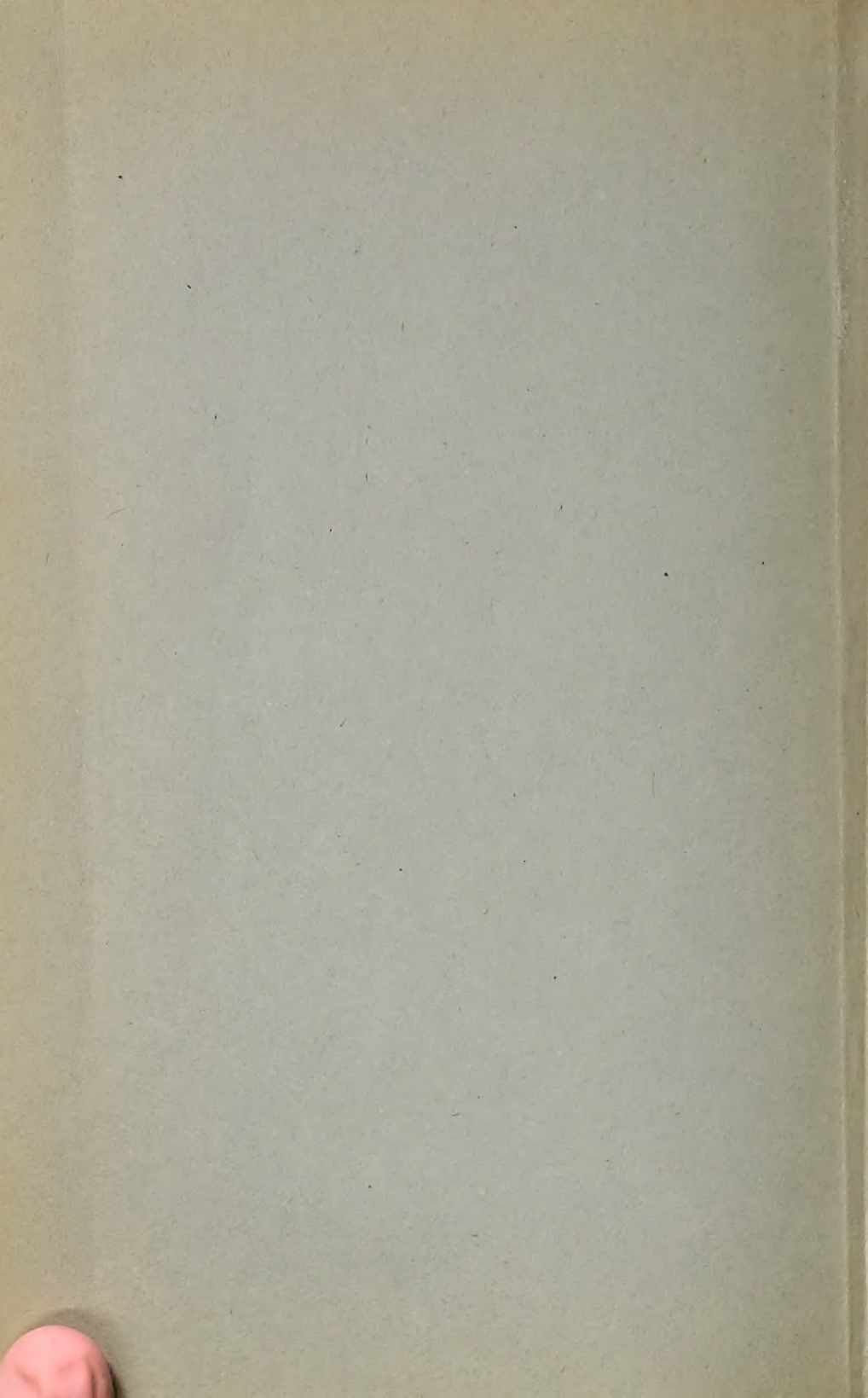
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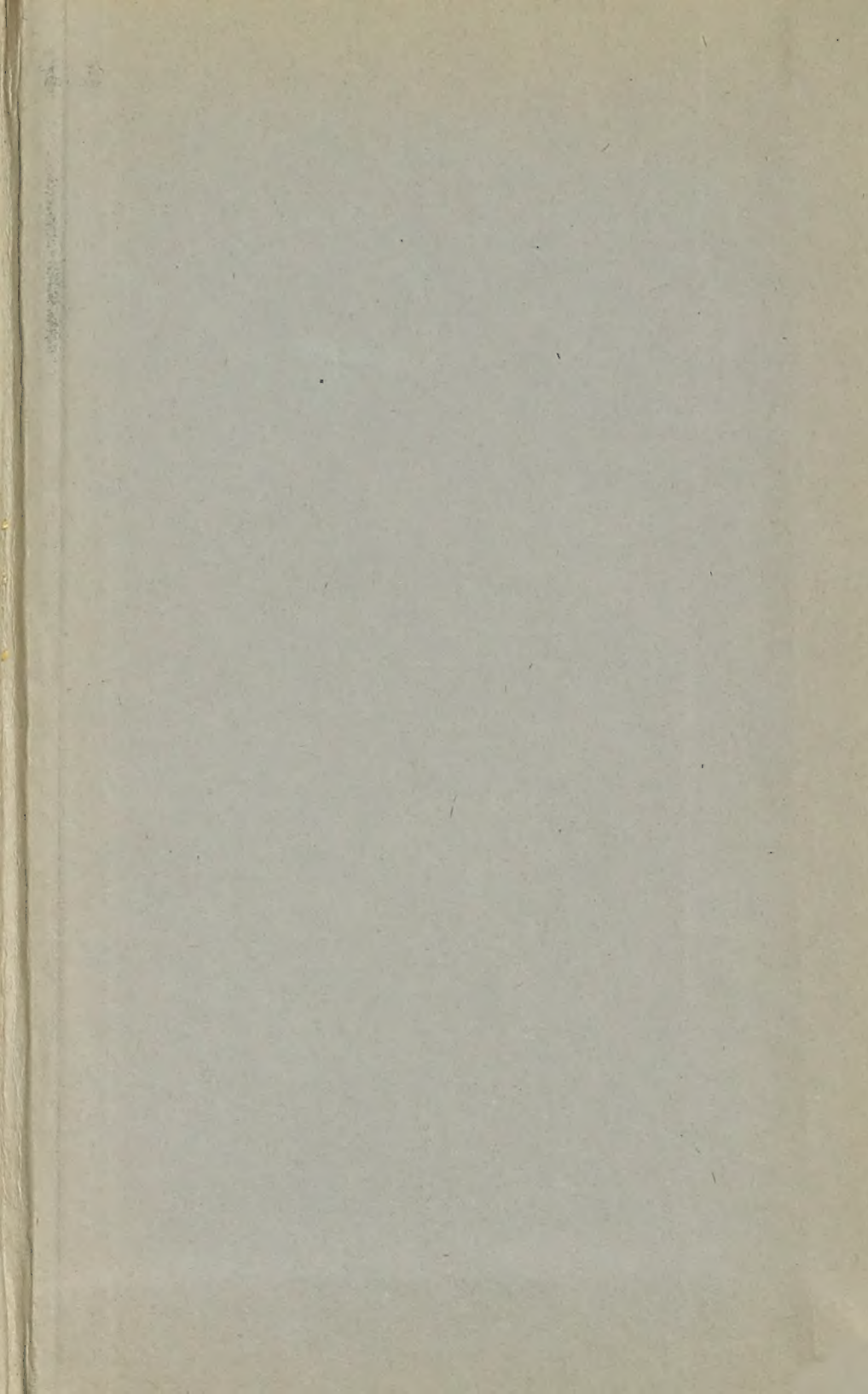
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